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CHINA'S MILLIONS.

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Junks passing an inclined plane on the Imperial Canal.

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CHINA'S MILLIONS.

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J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.

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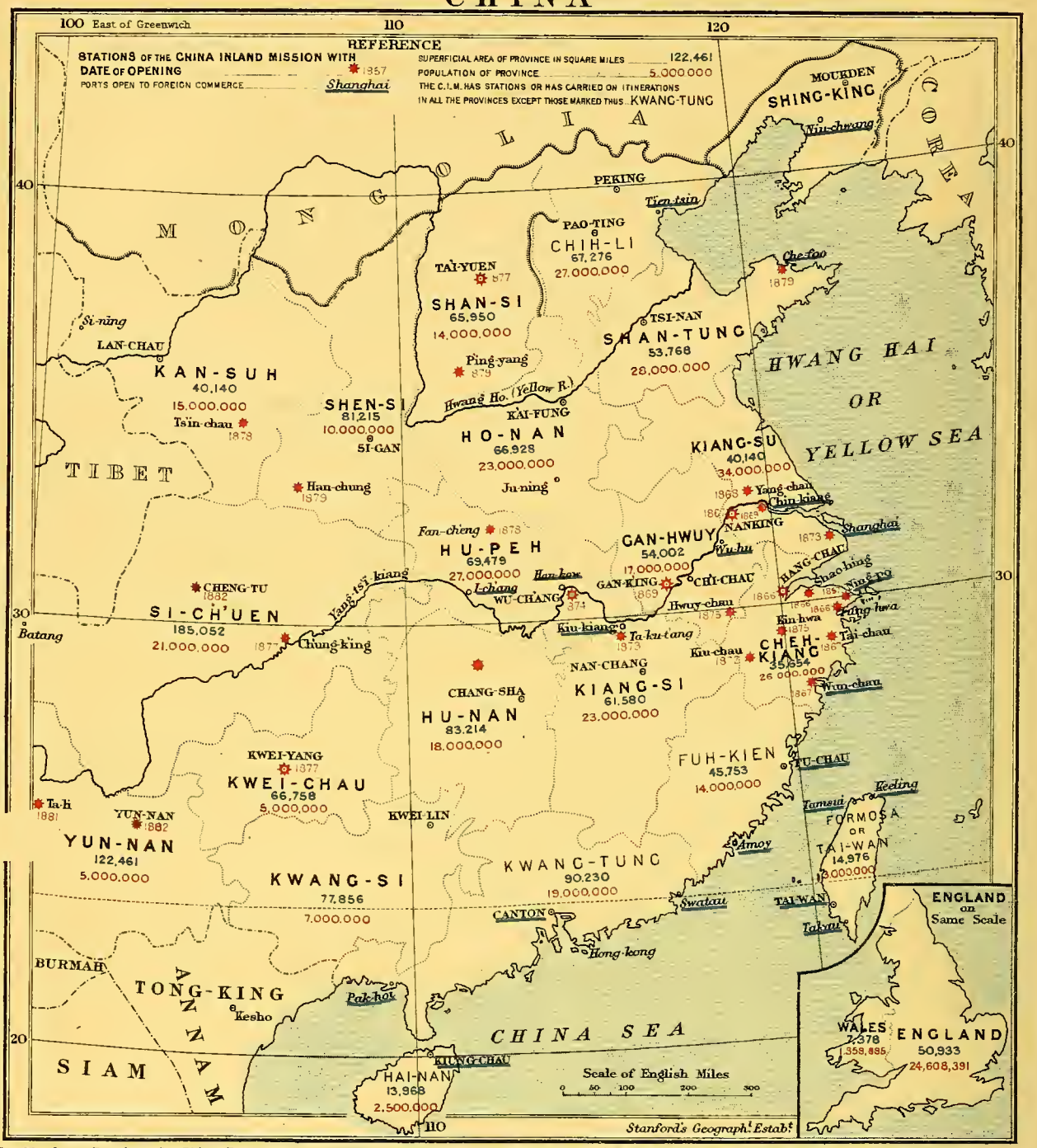
Frontispiece.

Junks passing an Inclined Plane on the Imperial Canal

(*In cloth-bound volume only*).

CHINA



In 1865 eleven Provinces in China Proper were without a resident Protestant Missionary; in the other seven provinces the Missionaries were only as one to about 2½ millions of the population. To help to improve this state of things, and to place Missionaries in each of the interior and unevangelized Provinces, the China Inland Mission was formed. The progress of the work the Mission has attempted is to some extent indicated by the above Map, and by the following Table, which refers exclusively to the Itinerations begun, and the Stations opened by Members of the China Inland Mission.

Provinces up to 1865 without Protestant Missionaries.	Itineration begun.	Stations Opened.	Present Staff.
GAN-HWUY, 17 millions	1868	GAN-K'ING, 1869. Hwuy-chau, 1875.*	5
KIANG-SI, 23 millions	1869	Kiu-kiang, 1869.* Ta-ku-t'ang, 1873.	1
KWEI-CHAU, 5 millions	1877	KWEI-YANG, 1877.	4
SI-CH'UEN, 21 millions	1877	Ch'ung-k'ing, 1877. CHENG-TU, 1882.	4
SHAN-SI, 14 millions	1876	T'AI-YUEN, 1877. P'ing-yang, 1879.	10
KAN-SUH, 15 millions	1876	Ts'in-chau, 1878.	3
SHEN-SI, 10 millions	1876	Han-chung, 1879.	4
HO-NAN, 23 millions	1875	Ch'oh-shan, 1876.* Ju-ning, 1881.*	1
HU-NAN, 18 millions	1875	Hung-kiang, 1881.	1
YUN-NAN, 5 millions	1877	Ta-li, 1881. YUN-NAN, 1882.	3
KWANG-SI, 7 millions	1877		

* *Discontinued.*

Thirty Missionaries of the China Inland Mission are located in other Provinces, viz.:—CHEH-KIANG, 13; KIANG-SU, 9; HU-PEH, 4; SHAN-TUNG, 4; and 5 Stations and Out-Stations have been opened. At Bhamo in Upper Burmah a Station was opened in 1875.

Published by the China Inland Mission, 1882, corrected to Dec 1882.

A Large Coloured Map of China, with fuller details, may be had at the Office of the China Inland Mission, 6, Pyrland Road, London, N. Price, 6d.

China's Millions.

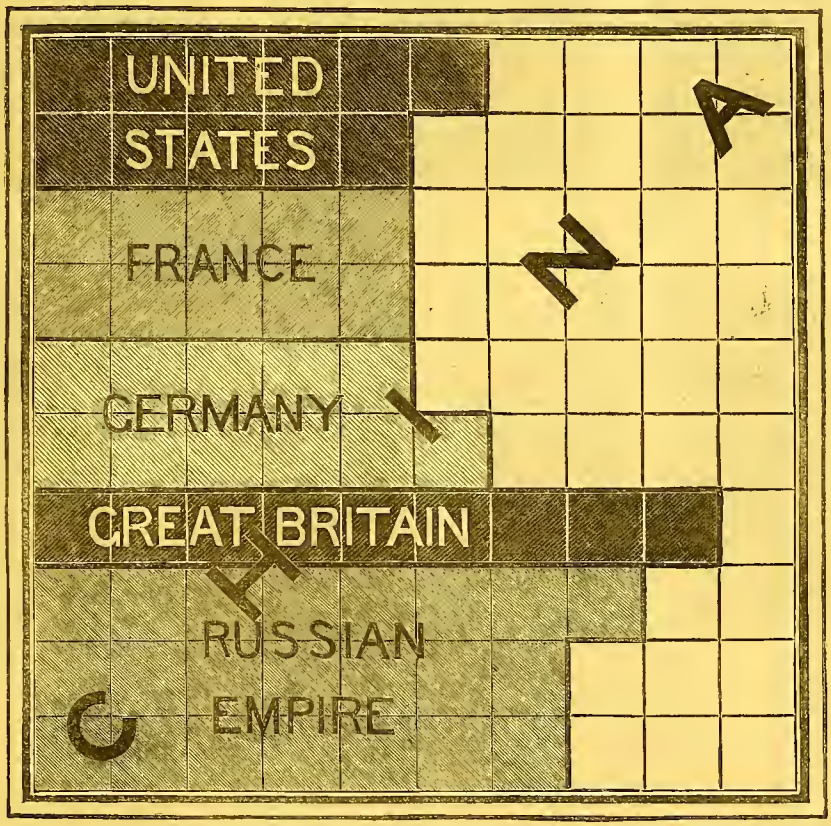
Our New Outline Map.

WITH the present number of China's Millions our readers will receive a copy of a new outline map of the eighteen provinces of China Proper. This map contains useful information concerning China, and will help to make plain some impressive facts connected with the brief history of the China Inland Mission.

If each of our readers will spend a few minutes in comparing the area and population of each province, as shown by the blue and red figures, with the area and population of England and Wales, which are shown on the map in a similar manner, they will in most cases rise from the study with a deepened sense of the importance of each province as a field for missionary labour, and probably realising as never before what is meant when they read of "the millions of China."

A diagram published in the "Missionary Herald" of the American Board of Commissioners for Foreign Missions, and subsequently in this country, shows in a striking manner the magnitude of the population of China, and how much it exceeds the united population of the five great nations of the world. For the benefit of our readers this diagram is now reproduced.

CHINA AND THE GREAT NATIONS.



Each square in the above diagram represents four millions of souls. One hundred of these, therefore, or the whole number embraced in the diagram, may stand for China. Allowing to each country named, as many squares as will represent its population, it is at once seen that the aggregate population of these five nations only equals sixty-three one hundredths of the number of souls in the Chinese Empire.

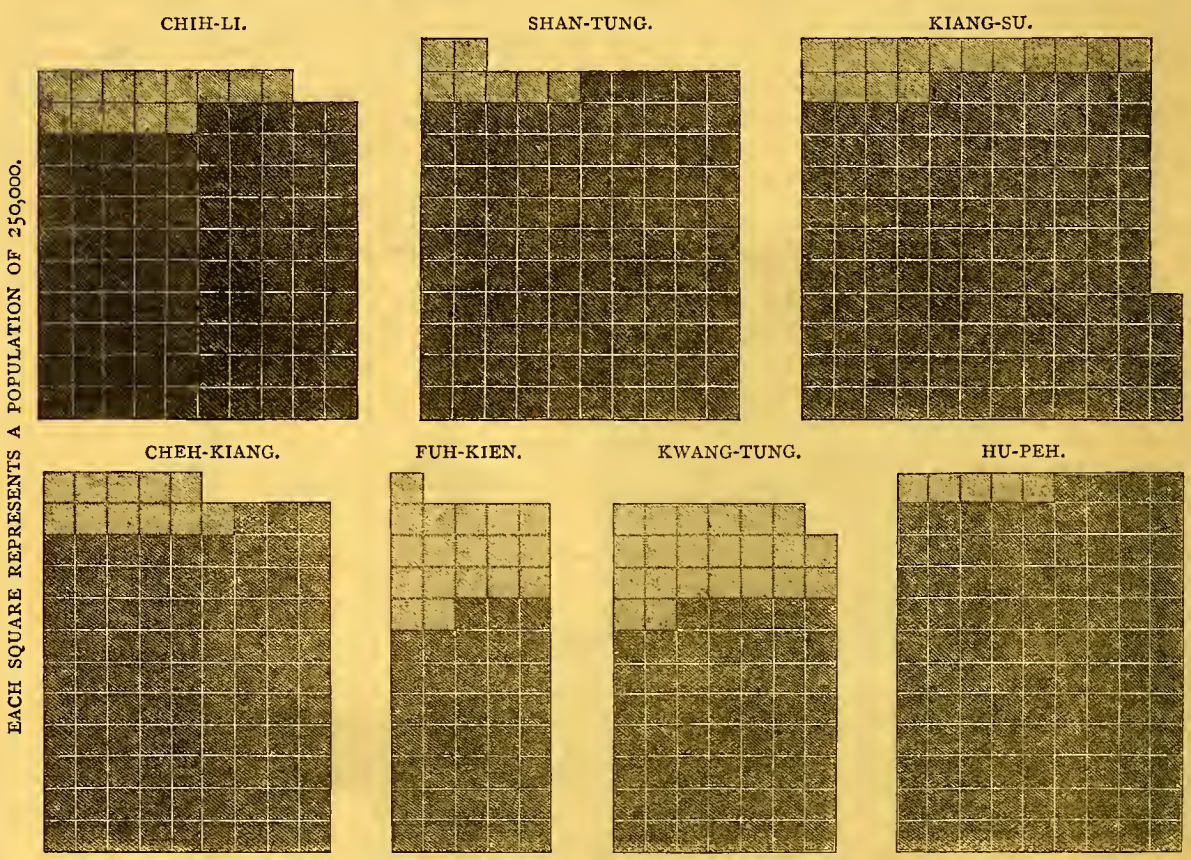
Our co-temporary may truly say:—"There are few, even among intelligent people, who will not be amazed at the number of nations required to furnish people enough to equal in number the inhabitants of China."

Protestant effort on behalf of this vast population may be said to have begun in 1807, when the devoted Dr. Morrison first went out; the distinguished honour of having sent him to China belongs to the

London Missionary Society. He laid the foundation for the labours of others by the translation of the Scriptures into Chinese, and by other literary work. In 1821 his dictionary was published. Up to 1842 but little progress was made; the labourers were indeed few, and the converts only numbered about seven.

In 1865 the condition of China was described by Mr. Hudson Taylor, in a pamphlet entitled, "*China: its Spiritual Need and Claims, with Brief Notices of Missionary Effort, Past and Present.*" From this pamphlet it appeared that there were but ninety-one Protestant missionaries then in China, and that these were located as follows:—Chih-li, 13; Shan-tung, 7; Kiang-su, 15; Cheh-kiang, 11; Fuh-kien, 18; Kwang-tung, 22; Hu-peh, 5. Mr. Taylor allowed to each of these labourers a sphere larger than the aggregate population of eight English cities, viz., York, Canterbury, Oxford, Cambridge, Durham, Exeter, Lincoln, Ripon, and showed that even then the great mass of the population in these particular provinces would be utterly without the Gospel. The spiritual destitution of these provinces, as stated by Mr. Taylor, may be more clearly realised by many readers if illustrated by diagrams, as under.

THE SEA-BOARD PROVINCES AND HU-PEH IN 1865.



The diagrams represent the population of the above-named seven provinces, each square ▪ standing for two hundred and fifty thousand souls.

The united population of York (59,596), Canterbury (21,701), Oxford (35,929), Cambridge (40,882), Exeter (47,098), Lincoln (37,312), Ripon (7,390), makes a total of 249,908, or not quite the number of persons represented by one square. It will be seen in the diagrams that there are as many squares in light shading in each province, as there were then missionaries in the province. This is allowing two hundred and fifty thousand to each missionary. If it is obvious that one missionary could not possibly reach such a number as is represented by one square, it is the more abundantly manifest that the larger proportion of the population represented by the darker shading would be utterly without the Gospel. This was the condition of the most favoured provinces of China in 1865.

After describing the condition of the provinces already named, Mr. Taylor proceeded as follows:—

"But, deplorable as is the view thus presented by the seven provinces where missionaries are labouring, the prospect furnished by the rest of the empire is still more distressing. There, but little is being done compared with the need; here, nothing at all is attempted." Details were given.

The province of KAN-SUH, larger than both France and Spain put together, had NO PROTESTANT MISSIONARY.

SI-CH'UEN, nearly as large as Sweden, had NO PROTESTANT MISSIONARY.

YUN-NAN, as large as Prussia, had NO PROTESTANT MISSIONARY.

SHEN-SI, equalling in extent Holland, Saxony, Bavaria, and Wurtemberg, had NO PROTESTANT MISSIONARY.

SHAN-SI, nearly as large as England and Wales, had NO PROTESTANT MISSIONARY.

HO-NAN, as large as the Austrian States within the German Confederation, had NO PROTESTANT MISSIONARY.

GAN-HWUY, rather smaller than England, had NO PROTESTANT MISSIONARY.

KIANG-SI, twice the size of Portugal, had NO PROTESTANT MISSIONARY.

HU-NAN, nearly one-third the size of Austria, had NO PROTESTANT MISSIONARY.

KWEI-CHAU, larger than Belgium, Saxony, Hanover, and Bavaria, had NO PROTESTANT MISSIONARY.

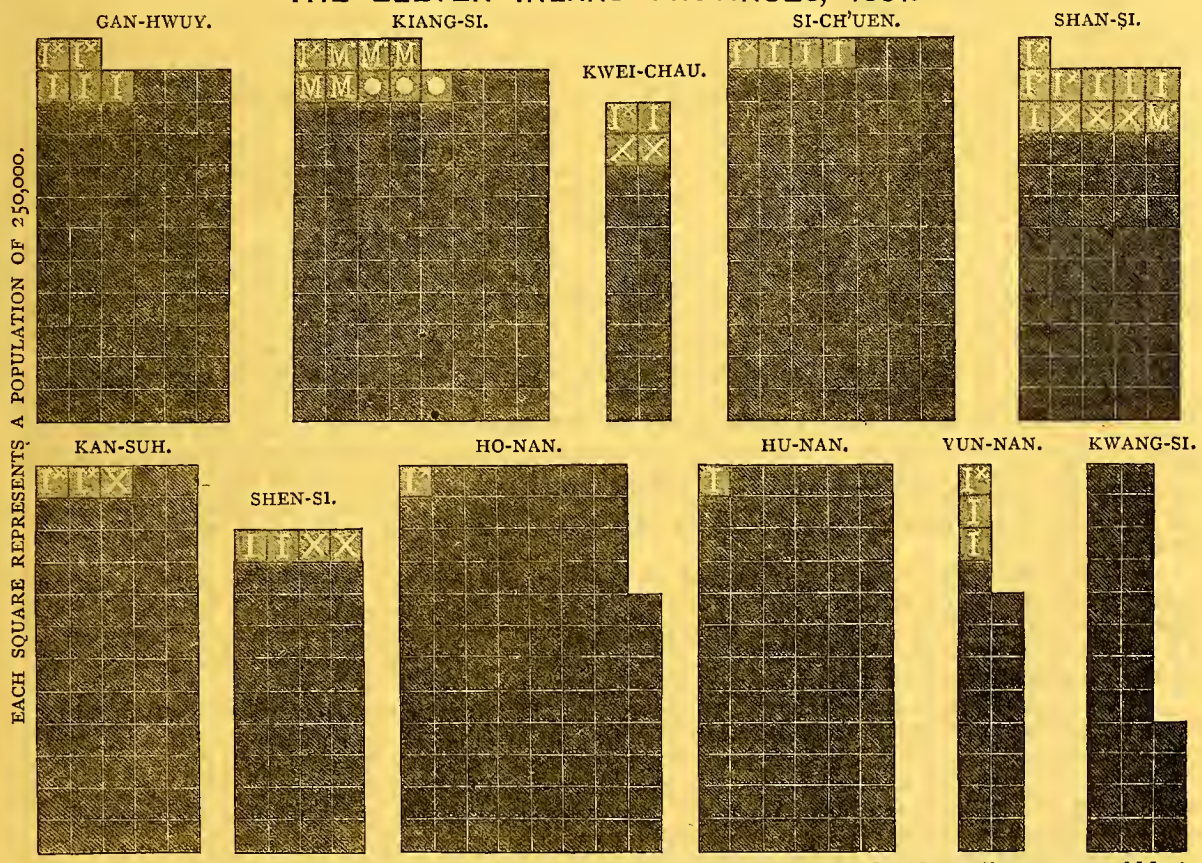
KWANG-SI, nearly equalling England and Scotland in extent, had NO PROTESTANT MISSIONARY.

Such was the condition of the eleven inland provinces, as described by Mr. Taylor. For these provinces, and for the whole empire, his pamphlet was one long and earnest appeal. The overwhelming necessity for some further effort to spread the knowledge of the Gospel among the unevangelized millions of China, which it so clearly showed, led to the formation of the China Inland Mission.

Happily, since 1865, many missionaries in connection with the London, the Church, the Wesleyan, the Presbyterian, and other missionary societies, European and American, have gone to China; and the number of missionaries now there is nearly fourfold.

The provinces chiefly benefited by the increased number are those on the sea-board, but something has been done for the above-named inland provinces. In KIANG-SI the Methodist Episcopal Mission commenced work in 1868, and ten members of that mission, including two missionaries' wives, are now stationed in that province. In SHAN-SI a missionary of the Baptist Missionary Society and his wife are stationed. The China Inland Mission, which specially aimed at placing missionaries in the inland provinces, has now missionaries labouring in ten out of the eleven, viz.: GAN-HWUY, KIANG-SI, KWEI-CHAU, SI-CH'UEN, SHAN-SI, KAN-SUH, SHEN-SI, HO-NAN, YUN-NAN, and HU-NAN. The following diagrams represent

THE ELEVEN INLAND PROVINCES, 1881.



If these provinces were represented as they were in 1865, *every square in the above diagrams would be in dark shading, for in the whole of them there was not one resident Protestant missionary.* To indicate the progress made since 1865, a square in lighter shading is allowed for each missionary. The marks on the squares indicate

I Missionary of the China Inland Mission.

I✕ Missionary and wife of do.

M Missionary of other societies.

M Missionary and wife of do.

✕ Unmarried lady of the China Inland Mission.

○ Do. of other Missions.

Besides the labourers thus represented, there are three or four agents of Bible Societies, who are carrying on their work in several provinces.

We turn now from the diagrams, which represent such inconceivable multitudes, to the map, which represents the land where they dwell. The diagrams will not answer the purpose for which they have been given if they do not add considerably to the interest with which the map will be regarded. What may we learn from this map?

We may learn something as to the extensive area of China Proper. An examination will show that it is twenty-two times larger than England and Wales, which are shown on the same scale. To go through the length and breadth of such a country, where facilities for travelling are so few, is no small undertaking, and yet this has been done so often by the members of the China Inland Mission, that journeys which only a few years ago would have been regarded as remarkable achievements, are now things of common occurrence. It is, well, however, in looking at the inland stations, to bear in mind that some of them are at a distance of 1,500 or 2,000 miles from the coast. With so much undone in the sea-board provinces, it may be asked, Why haste to press into the far inland provinces? Of many reasons which might be given let one suffice. If China is ever to be evangelized it must be done by the Chinese themselves; no European or American missionary agency will ever be equal to the mighty task, the work must be done by native agency; if this be so, then it is of the utmost importance that in provinces equal in extent and population to European kingdoms, and with varying dialects, converts should be gathered as soon as possible, and trained for evangelistic work among the people of their own province. As well defer missionary effort in Eastern Europe until France has been evangelized, as leave Western China without missionaries until more has been done in the sea-board provinces. The great Apostle of the Gentiles travelled far, and was able to say that "from Jerusalem and round about unto Illyricum he had fully preached the Gospel of Christ."

We may next learn something as to the population of China. Each province shows its own population. If the Church of Christ looked upon these multitudes in the spirit of its Lord, it would be moved with compassion, and do something more than it is now doing to tell them of Him "whom to know is life eternal."

We may learn something worth learning about the stations of the China Inland Mission. This Mission has seventy stations and out-stations (fifty-one of which are in the sea-board provinces and Hu-peh). The principal stations only are marked on the map. It may be that some eyes that look upon these stations will see little red marks and nothing more. What it has cost to make it possible to put one of these red stars on the map they will not see. Not, however, as work accomplished, but as vantage-ground for future labour is it that these stars have their chief interest to those who know what they mean.

The friends of the China Inland Mission may learn something more from this map. If to others it is merely an outline map, to those who, from the beginning, have followed the work of the Mission by their prayers, and sustained it by their gifts, it will be a memorial of Divine faithfulness, an evidence of prayers answered, and an encouragement to further effort. Not a few even of those best informed of the progress of the work will, as they look upon this map, be ready to exclaim with glad surprise, "What hath God wrought!"

It may be observed that the names of three provinces on the map are in thinner type than the others. These are the only provinces in which the China Inland Mission has not some of its members now at work, with the exception of KWANG-SI, and in that province our brethren have taken several missionary journeys. The Mission has thus been permitted to show that it is possible to open stations, and carry on, in peace and comfort, mission work in nearly every inland province. This, we venture to say, is no mean service to the cause of missions; and with this map before them, the friends of missions have proof that the China Inland Mission has amply justified its existence, and has, by the help of God, done a work for China which the arithmetic of earth cannot compute.

In conclusion, we ask our readers to look at the map, and compare province by province with the diagrams, and estimate the spiritual condition of the people, so far as that can be judged by the missionary agency represented. If the missionaries in the sea-board provinces are now four times more than in 1865, and if a number equal to the population of York be allotted to each, the proportion of the population represented by the dark shading would be still beyond their reach.

The diagrams which represent the eleven inland provinces will enable our readers to see at a glance the full extent of Protestant missionary agency in them; how many ladies there are in these provinces to work among the women may also be seen. The inadequacy of the number of workers to the work to be done is apparent.

We have said little or nothing about the success of missionary effort in general. This has been great, when all the circumstances and conditions of the work are taken into account, and calls for most grateful acknowledgment; but one fact will prevent an undue estimate of what has yet been accomplished—viz., that the total number of converts and adherents connected with all the Protestant missions in China does not equal a quarter of the population represented by a single square. This is in a country no longer inaccessible and closed to Christian work, but open on every hand. The call is, therefore, loud and urgent to the whole Christian Church to take advantage of the present openings. So far as our own work is concerned, we repeat the statement made in our last number, that "Were the LORD to grant us double the number of workers, and double the means, within twelve months we could have them all located and at work in needy districts among perishing men and women." "*Who will come to the help of the* LORD?" B. B.

Kan-suh Province.

BY MR. GEORGE PARKER, OF TS'IN-CHAU.

THE following account of the work in Ts'in-chau is compiled from two letters written by Mr. Parker to different friends. KAN-SUH has not hitherto proved easy soil to work in: the number of HU-NAN men, now, perhaps, not less than half the population, conduced to this. Much itineration and patient waiting were needed ere residence in the province was secured by Mr. Easton. Now, there seems to be a great and increasing opening for work in Ts'in-chau, and in those parts of the province most worked, and we hope that a great harvest may be gathered in.

"I HAVE just returned from a hasty visit to Han-chung. Miss Wilson thought it well to go there in consequence of Mrs. King's death; and as she was rather weak at the time, and we had bad accounts of the state of the roads, I accompanied her."

When leaving for Han-chung, Mr. Parker inquired about the routes, and found a new one through the city of Si-ho, less crowded and with more easily-attainable accommodation than the chief route. Of this he says:—

"I have decided to go always by Si-ho for comfort. I was very glad of the change, as we were all worn out with the strain the medical work put upon us.

"On my journey down with Miss Wilson we stopped at some villages where the people wanted to be taught; but we could make no stay, and they will have to wait till GOD sends them a preacher. If any one could spend a few months in evangelizing the south of KAN-SUH, I am sure it would prove a fruitful field.

"When returning to Ts'in-chau, before reaching Mien Hien, I passed a Thibetan embassy on its way to Peking. The party were from Llassa. When we have stations at Ch'eng-tu and Si-gan our brethren will perhaps get access to these embassies.

"The Roman Catholics have at least three stations in KAN-SUH, with resident foreign priests—at Lan-chau, Liang-chau, and Hwei Hien. The mission came in from Mongolia, where they had been previously working among the Artoos.

"My dear wife is doing much good amongst the people at Ts'in-chau with her medicines; rich and poor come to her daily to attend their wives and children. We had, just before I left for Han-chung, appointed days for visiting the various quarters of the city, which greatly lightened our work; my wife was enabled during my absence to continue seeing her old cases, and to visit some fresh sufferers. All who came to fetch us were told what day we should be in their part, and had to look out for us. Our driver computed one day that eight places had been visited, and fifty sick people attended to. The cured are now met with every time we go out, and many chronic cases have received much relief.

"Yesterday, as we were returning, a woman asked Mrs. Parker to go in and see her, as her tooth ached. As soon as my wife entered the yard she said, 'My tooth is not very bad, but I want you to teach me again what you told me the other day. I didn't catch it all then.' This morning she has been fetched to a sick woman close by; and two others in the same compound, or yard, asked her to preach to them, and said they would like her to come often and tell them these things.

"Dealing with men's souls goes on as fast as attending to their bodies, and enquirers are so numerous that I cannot yet look after them; and not one has been properly attended to. Quite half the enquirers live in the country, and I have several invitations to places one or or two days' journey from here. I don't know how it will end, and I sometimes feel quite bewildered. The LORD is working faster than His servants can keep up with Him.

"Mr. Hwang (a leper, rescued in childhood and brought up by Mr. Judd) has been a help in the Church in this and the adjoining province (SHEN-SI). It is very nice to see how the poor and humble-minded converts and enquirers cling to him; he is one of the true-hearted, whose whole influence, so far as I have seen it, is for the glory of GOD and the good of souls.

"You will rejoice that another province has produced its first-fruits. On Sunday, July 3rd, two men, Chang, a cobbler, and Chau, a corn-dealer, acknowledged JESUS as LORD by baptism. Both are natives of KAN-SUH, and are, perhaps, the first yet gathered to CHRIST'S flock through modern missionaries from this province. They applied for baptism soon after our arrival, at the beginning of the year; but as they were perfect strangers to me I delayed their acceptance for a time, and, I now think, much to their benefit. Chang is thirty-two years of age, and can read easy books with assistance; he is stout and phlegmatic. Chau is twenty-six years old. He reads well, and remembers what he reads. He is the very opposite of Chang in disposition, is active, and a quick business man. Both are married and have families, and were friends before conversion.

"When the attendance at the chapel suddenly ceased on account of the *yiao-yien* (agitating rumours), and enquirers and visitors diminished, in the month of March, both Chang and Chau hesitated about baptism. GOD seemed then to visit Chang with chastisement: his work slackened, his whole family became ill, and in his poverty and sorrow he said that he thought GOD was displeased with him for delaying his baptism. Believing that he was the cause of his own troubles, he hesitated no longer, but asked several times for the day to be settled when he might obey CHRIST'S will. His business forthwith increased, his face brightened up, the different members of his family got well, he was able to buy new clothes, and appeared to be quite another man. He would have been baptized in June, but my unexpected and sudden departure for Han-chung caused another delay. He accompanied us to one of the north gates of the city the day we left, and his last words were, 'You will baptise me the first Sunday after your return,' reminding me of my promise. One pleasing incident in his case was his anxiety about his parents. He asked me one day, 'What if my parents do not believe the doctrine? Will GOD blame me?' I told him all GOD required of him was to set his parents a good example, to teach them what he learned from us, and to pray for them.

"Chau, like his friend Chang, has also had a wavering

experience. One day our Christian servant (a member of the Han-chung church, who came up with us and stayed four months) called on Chau of his own accord, and asked him when he was going to be baptized. There were several persons present, and Chau took offence at what he must have considered an unnecessary exposure. He replied, 'I don't want to be baptized.' We did not know of this affair until he one day came to the house and told Mr. Hwang all about it. Chau's fear of shame (like Chang's delay) made him unhappy, and he was afterwards ready to take the decisive step, and be a marked man.

"The day they were baptized I told them JEHOVAH had highly favoured them in calling them to be the first to confess Him in this large province. I felt also that a peculiar honour was put upon me in being permitted to conduct the ceremony. It would have been a privilege even to have witnessed it; Miss Wilson much desired it. I have asked Chau to accompany me as colporteur in the autumn, to which he has consented. Then I intend, God willing, to visit North-east and North-west KAN-SUH."

Hu-nan Province.

MR. DORWARD, on September 2nd, writes to a friend:—"After spending six days at Kwei-yang, KWEI-CHAU Province, the Evangelist Ts'üen-ling and I retraced our steps towards HU-NAN. We walked to Hung-kiang, doing a little Gospel work as we had opportunity, but, excepting two LORD'S days, we did not make any delay on the road. We also stopped half-a-day at Lo-sï-p'ing, the village where the boat was wrecked; and we had the pleasure of again declaring the Gospel to some people whose acquaintance we had previously made. I purposed to spend a day at Yüen-chau Fu, but as the students were assembling for the triennial examination, I thought it advisable not to take up my abode in the city at such a time, lest it should hinder our work afterwards.

"We spent ten days at Hung-kiang. Part of the time was occupied in making an endeavour to rent a house, so I kept myself pretty quiet, and did not do all the work I should otherwise have done. We were not successful in our endeavour, but, as far as we could judge, it seemed a step in the right direction, and, I hope, has in some way furthered our purpose. We have now a few friends there who profess to be willing to help us; and if God gives us His guidance and blessing we may before long be able to get a house there without very much difficulty. I feel that this requires very much prayer, especially seeing I have had no experience in these matters. I should be so delighted if Mr. Baller could take a journey with me, but I heard, through Miss Kerr, that he is probably going home. I hope that my inexperience may only cast me more upon GOD.

"We left Hung-kiang on Tuesday, 26th July, and went by land to Ma-yang Hien, Fung-hwang T'ing (more commonly called Chen-kan-ch'eng) K'ien-chau T'ing, Yong-siu T'ing (also called Hwa-yüen) and Pao-tsing Hien. We meant to go on to Yung-shun Fu, and from there by land to Ch'ang-teh Fu; but the heat was so great that our coolies were getting knocked up, and Ts'üen-ling suggested that it would be advisable to make some alterations in our plans. I felt a little disappointed, but it seemed to be the Lord's will; so we took a passage on a boat from Pao-tsing Hien to Ch'ang-teh, *viâ* Shen-chau Fu. At some of the above places we had a little trouble with the *ya-men* people; they would not allow us to enter within the city gates, and tried to stop us selling books. We had, however, plenty of people in the suburbs, and disposed of a good many books, and, at times, had good opportunities of preaching the Gospel to the people. It is a blessed privilege to be permitted to enter these regions beyond! and break up the yet untilled soil, scattering as we go along the good seed of GOD'S truth, and trusting that it may be guided by the HOLY SPIRIT to some hearts prepared for its reception; but I long to see some fruit. Did we not know that the source of our success is in GOD, how vain our feeble efforts would be. But if our work is true, 'we are labourers together with GOD;' and that means that success is no mere chance, but an absolute certainty. Praise the LORD, we know that we are on the winning side. JESUS, our LORD and MASTER, shall yet be honoured. His name, though now despised, shall be above every name. 'He shall see of the travail of His soul, and shall be satisfied.' Hallelujah!

"'Oh the joy to see THEE reigning—
THEE my own beloved LORD!
Every tongue Thy name confessing
Worship, honour, glory, blessing,
Brought to Thee with glad accord!
Thee my Master and my Friend,
Vindicated and enthroned;
Unto earth's remotest end—
Glorified, adored, and owned!'"

Kwei-chau Province.

MY FIRST ATTEMPT AT WORK.

By Mr. Arthur Eason, of Kwei-yang Fu.

HAVING heard to-day that the Evangelist wished to pay a visit to his sister, who lives a little distance in the country, I proposed going with him, for the sake of getting entirely amongst the natives, so as to get into using the few words I have already learnt, as I find it so difficult to retain what I learn unless I use it. The Evangelist seemed pleased at my proposal; so made haste to get ready, as we were to start the next day.

Thursday, August 18th.—We left Kwei-yang at 11 o'clock, taking some gospels and tracts with us to distribute by the way. Our road was the high road from Kwei-yang Fu to Ch'ung-k'ing Fu. We arrived at a small place called Sa-tsï-sao about 5 o'clock, having walked forty-four *li* (about fourteen miles). During the day we stopped at several places on the road, where the Evangelist had

OPPORTUNITIES OF PREACHING THE GOSPEL,

but we were unable to sell any books; the people were very poor. We gave away a few tracts.

Friday 19th.—Walked about forty *li* to-day, and had several excellent opportunities of telling the Gospel to small groups of people in the inns by the way. Could not sell books. Gave a few away.

We passed through a small town called Ts'a-tsoh, which has a wall round it. The Romanists have a chapel here, and, I am told, have more than a dozen families as converts. We saw very few people about, but spoke to a few at the gate, to whom we gave some tracts.

Saturday 20th.—To-day was wet. After walking twelve *li* came to Ko-tsang-pa. The Evangelist left me here to visit his sister's home, twelve *li* distant. I preferred to remain here, as the inn was tolerably good, and he promised to return early on Monday. During the afternoon some persons came in to have a look at me, and asked for books. A young Buddhist priest, accompanied by the village school teacher, called, and bought several books.

THE PRIEST WAS AN OPIUM-SMOKER.

I could only say a few words, but they understood me. The landlady came into my room in the evening and asked for medicine for rheumatism, also saying that her eyes were getting dim and her hearing dull. I had to tell her she was getting old; I could do nothing for her eyes and ears; however, I gave her some medicine for the rheumatism. Afterwards, she brought a man, some relative of hers, who seemed to be suffering from chronic bronchitis. Sold forty-four cash worth of books to-day, and gave away a few to those who could read.

Sunday 21st.—To-day a market was held in this village. A very large number of people came from the country round. Pigs, cattle, and horses were for sale, also vegetables, salt, wood, cotton materials for clothing, and various small articles. Opium (native) was sold in large quantities, with the smoking utensils, and also tobacco (native). There was a great noise all day, especially just outside my room, as there were pigs and horses for sale a few yards off.

The people who came to the market seemed for the most part very poor. All along the road you see

WRETCHED HOUSES AND INNS,

many built of reeds, in the rudest fashion. Some years ago the *Miao-tsï* (aboriginal tribes) destroyed a considerable amount of property in one of their rebellions, and everywhere may be seen ruins of what were once good stone buildings, nicely paved pieces of yard with good steps, and the foundations of good houses.

During the morning I took up a small book called "An Extract from the Journal of Mr. John Nelson," who was one of the early Methodist preachers. This book stirred my whole heart. Oh, what grace was given to this dear man. It reminded me of the grace given me, and of my slowness and unfaithfulness. He seized *every* opportunity, and fully used every privilege, and what great trials and persecutions he had to endure for CHRIST'S sake; yet he was made more than conqueror through Him who loved him.

HE DARED ANYTHING FOR GOD.

As I was alone, and could not speak much Chinese, I did not think of going outside; but during the afternoon, as I was reading, the thought came to me, "Why do you not go out and try to distribute the books and tracts among the people. They are perishing for lack of this blessed knowledge. If you cannot speak, you can distribute these." So telling the man to look after my things, I took a good number of books and went out among the people, looking to the LORD for help and blessing. The market was nearly over, but still busy. I went among the people all round the market asking one and another if they could read, and offering the books to them, telling them what I could of the true GOD and His Son. Oh! how my heart went out after these poor people, who are as sheep without a shepherd—

"WITHOUT HOPE AND WITHOUT GOD."

How I longed to be able to tell them fully of CHRIST. I distributed and sold a fair number of the gospels and books. The majority of the people could not read, and of course I offered books only to those who could. It was heart-rending to see the great number utterly beyond my reach, because I could not speak and they could not read. Some laughed when they saw I was a foreigner, and could not speak much, but others received me most favourably. Returning to the inn I praised the LORD for helping me.

Before it grew dark three more men came in to get books; also a young gentleman, who was travelling, put up at the inn, and came in to see me, to whom I gave a book of Mr. John's, and sold a gospel and a small book.

During the two nights I stayed here I was much disturbed by my fellow-lodgers,

ALL OF WHOM SEEMED TO SMOKE OPIUM,

and were smoking the greater part of the night. My room was so situated that they had to pass through it to get to one of the other rooms. Amongst those who came for books a great number

ASKED FOR BOOKS AGAINST OPIUM-SMOKING,

with which I always gave a gospel. I put in circulation twenty-five gospels (besides a number of other books and tracts); seventeen out of the twenty-five were bought at eight cash, each having an introductory book.

Monday 22nd.—The Evangelist returned at nine o'clock, and we started to return, reaching Sa-tsï-sao, some fifty-two *li*, by the afternoon. We passed through Ts'a-tsoh, where a market was being held, but could not sell any books; no one took any notice, they were all too busy. The place was densely crowded with people. Further on the road a young man

INVITED US TO TAKE A SEAT

in his shop, to whom the Evangelist told something of the Gospel, and gave two small books.

Tuesday 23rd.—Left Sa-tsï-sao early, and arrived at home at eleven o'clock a.m., having walked forty-four *li*. Thankful at having such a good home to come to, and for all the blessings I had experienced. I commend this simple effort to Him who has said, "Cast thy bread upon the waters: for thou shall *find it* after many days."

Itinerant Work in South China.

BY MR. A. G. PARROTT, OF P'ING-YANG FU, SHAN-SI PROVINCE.

THIRD JOURNEY. *(See Map No. 3).*

THE JOURNEY shown in Map No. II. terminated on March 25th, 1880. The colporteur, Ts'ao, was then on his way from Han-kow to do Bible colportage, and, with another native helper, Chang Yu-fah, who sold explanatory tracts, etc., arrived about the end of April. Another tour was then projected, but

UNAVOIDABLE DELAYS

detained us till May 26th. At this season of the year it was difficult to hire a conveyance for more than one day's journey, owing to the nearness of the harvest. Everybody was busy, and every available cart needed for conveying home the corn. The famine left behind it great scarcity of labour, and few beasts of burden. Through a friend, however, we succeeded in getting a one-horse cart for two days, but at a high price (5,000 cash). Passing through Hiang-ling Hien (30 *li*), and T'ai-p'ing Hien (90 *li*), we went on to Kiang Chau, 175 *li* south of P'ing-yang Fu, where we found the public examinations going on, and were detained fourteen days. Not a cart or man could be hired. The few carts in the place had previously been secured by students from neighbouring cities. During this interval we visited Heo ma-chen, 30 *li*, K'üh-wuh Hien, another 30 *li* E., and sold in them and the city about 200 Scripture portions, besides other books and tracts.

We found great difficulty in effecting these sales, as many books had been given away previously in the district. Many were willing to listen to us, and large numbers of the students visited us at the inn. Some of them became sufficiently interested to take away a copy of the New Testament, or a portion of it, to read at their homes.

On the 8th of June we heard of a man who had a horse and cart for hire, and soon came to terms, arranging to start on the 10th for cities in the south of the province. The night of the 10th we spent at Peh-ch'en, in the hills which separate the P'ing-yang Fu from the P'u-chau Fu plains.

At this little village (Peh-ch'en) we met with a man evidently

INTERESTED IN THE TRUTH.

His first inquiry, after the customary salutation, was whether I had brought any virtuous books with me; if so, he would be very glad to receive one. Seven or eight years before, two foreigners passed through his town, Yüen-ch'en, and distributed virtuous books among the people. These books were very good, and he was anxious to know more about the doctrine taught in them.

On the 11th we reached Wun-hi Hien, 90 *li* S.S.W.; and thence going 55 *li* further south we came to Hia Hien on the 12th of June. This is not a large city, but at this season of the year large quantities of fruit are sold, and carried away by coolies two or three days' journey north. Most of the people found on the street were coolies from neighbouring cities and villages. Only a small proportion of this class is able to read, and we did not sell more than seventy copies of the Gospel, and, perhaps, half as many Christian books and tracts.

Gan-yih Hien, a small city, 30 *li* S.W., was reached on the 13th. Soon after our arrival, we went out in the street with a basket of books; nearly every man who crowded round us showed evident signs of being an opium smoker. I told the people what I noticed, and tried to pick out a man who was *not* a smoker. A very respectable-looking boy of seventeen or eighteen years of age, was a confirmed victim of the drug. I was told that four-fifths of the population of that city smoked opium. The poppy is largely cultivated there, and in the neighbouring Hien districts. With all our efforts, we could not sell more than forty-five portions of Scripture, and a few other books.

SEASONABLE KINDNESS.

The people did not manifest much interest in us, and it being late in the day, and just after the usual afternoon meal, we could not get any food beyond a little bread and some hot water. The inn-keeper was not at home, and no one was willing to prepare supper for us. One young man connected with the Ya-men, however, befriended us, loudly protesting against such indifferent treatment of strangers in their city. In less than half-an-hour he returned with a plate of newly-baked cakes, and some fried meat, which he presented to us in all good will. An acknowledgment of his kindness in the shape of a present of books greatly pleased him.

On the 14th we came to a large town, Yüen-ch'en (locally called Liu-tsun), which appears to be an important centre of trade, and probably contains a larger population than either Kiang Chau or K'üh-wuh Hien. It is near a salt lake, and has a large salt trade. The people gave us a good reception, and bought 158 gospels and larger portions of the New Testament, and three complete Testaments, as well as a fair proportion of tracts and Christian books. Forty *li* further brought us to Kiai Chau, a large but thinly-populated city, in a well-wooded valley. It is

A FAMOUS SPOT,

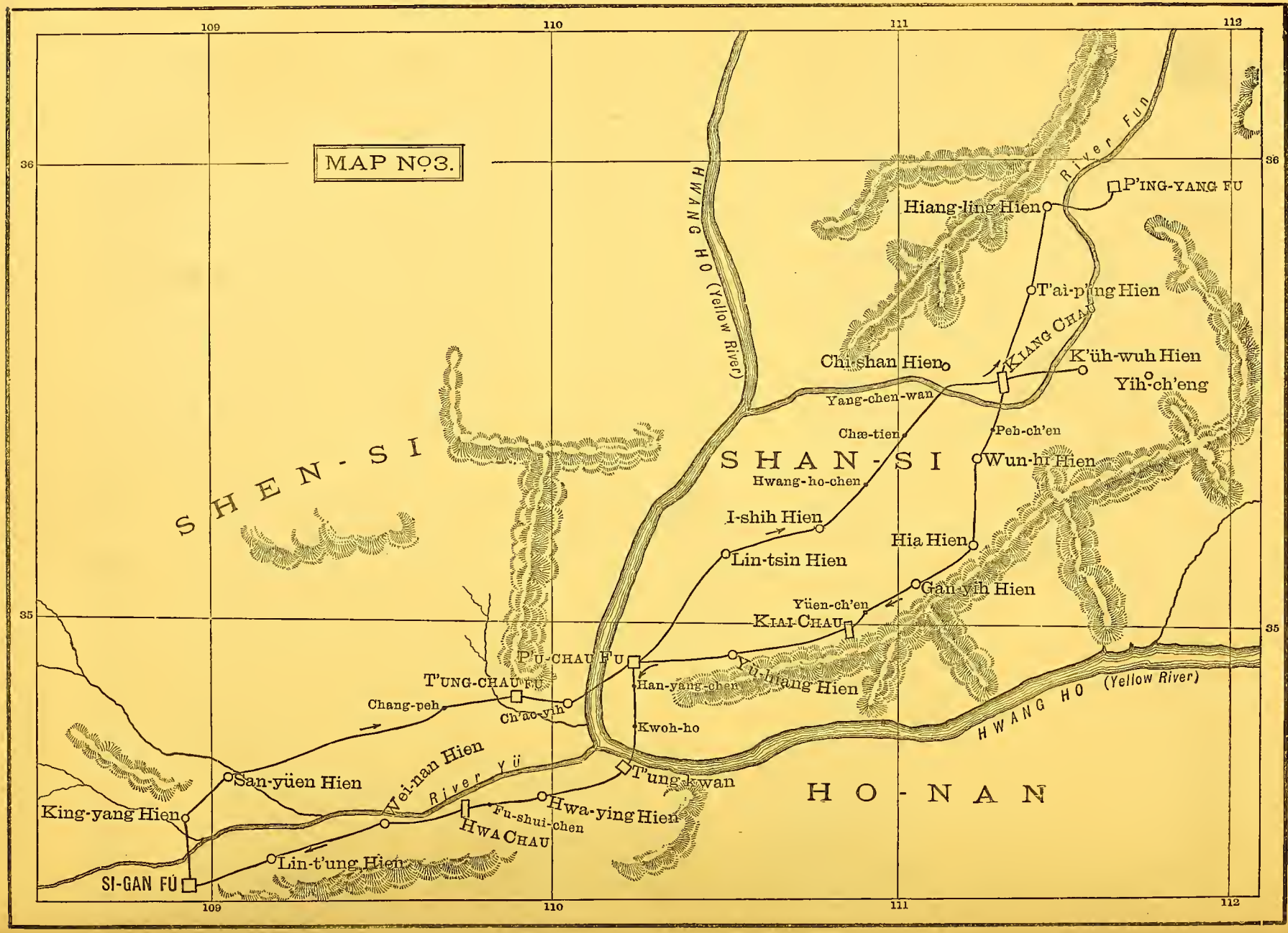
as being the birthplace of Kwan Fu Ye, now deified as the god of war. Fine temples have been built in honour of this god, and at certain seasons of the year large fairs are held in them, and a good deal of merchandise is done by pilgrims from various parts of China.

Yü-hiang Hien, in the P'u-chau prefecture, was the next city visited, but we found the place so desolated by the late famine that not a dozen people were to be seen in a walk from the east gate to the west gate. We sold few books there. P'u-chau Fu, reached on the 18th June, is 110 *li* from Kiai Chau (310 from Kiang Chau, and 445 south-west from P'ing-yang Fu). It is also a small city, and has little trade. We visited this place on our return journey also, and sold books in it.

Having still more books on hand than we could dispose of if we returned to P'ing-yang Fu from this point, we decided to cross the border of the province, and visit a few cities in SHEN-SI. Sold books in villages called Han-yang and Kwoh-ho, and on the 21st crossed the Yellow River, opposite to

T'UNG-KWAN T'ING, IN SHEN-SI,

seventy *li* from P'u-chau Fu. T'ung-kwan is a good city, at a junction of two great roads to the western provinces. The one from HO-NAN connects, not far west of K'ai-fung


MAP No3.
109
110
111
112
36
35
River Fun
HWANG HO (Yellow River)
P'ING-YANG FU
Hiang-ling Hien
T'ai-p'ing Hien
KIANG CHAU
Chi-shan Hien
K'üh-wuh Hien
Yih-ch'eng
Yang-chen-wan
Chæ-tien
Peh-ch'en
SHEN-SI
SHAN-SI
Wun-hi Hien
Hwang-ho-chen
I-shih Hien
Hia Hien
Lin-tsin Hien
Gan-yih Hien
Yüen-ch'en
KIAI-CHAU
P'U-CHAU F'U
T'UNG-CHAU F.U.
Han-yang-chen
Yu-hiang Hien
Chang-peh
Ch'ao-yih
Kwoh-ho
HWANG HO (Yellow River)
Wei-nan Hien
River Yü
San-yüen Hien
T'ung-kwan
HO-NAN
King-yang Hien
Fu-shui-chen
Hwa-ying Hien
HWA CHAU
Lin-t'ung Hien
SI-GAN FU

Fu, with the great road from Peking to the south; the other, passing through SHAN-SI, comes from Peking to the north. The Yellow River is not so wide here as further east, and against a strong head-wind, half-an-hour in the ferry-boat brought us to the other side. Upon entering the city my passport was examined, and an escort given for the next day's journey. The people received us kindly, and we spent all the afternoon and evening in the streets and in the shops, conversing with the people and selling our books. Several remembered former visits of members of our mission, and seemed to appreciate both our labours and our books.

Having passed through Hwa-ying Hien and Fu-shui-chen, in each of which places we sold books and preached among the people, we arrived at Hwa Chau.

AN INTERESTED HEARER.

We stayed there only two hours in the middle of the day. One man was noticed to take in very readily everything we said, and I afterwards found that he had heard the Gospel four years before from our missionaries travelling through this city. He had preserved a little book given to him at that time, and was very glad indeed to be able to obtain other books upon the same subject of salvation. The man's highest idea of the LORD JESUS was the not uncommon one, that he was a man quite equal to their own Confucius. He had not seen a New Testament before.

On the 23rd of June we arrived at Wei-nan Hien, 150 *li* west of T'ung-kwan T'ing, and went on next day to Lin-t'ung Hien. The land lying between the high road and the Yü river (which runs from the west, and enters the Yellow River a little north of T'ung-kwan) is all under cultivation, and is better wooded than many other districts in this part of the province. This was noticed to be the case all the way between T'ung-kwan and Lin-t'ung Hien. The latter is a small city, only distant half a day's journey from Si-gan Fu. It is famous for its baths, a long row of buildings not far from the city. We sold thirty books during our stay in the city.

SI-GAN FU.

Si-gan Fu, the capital of the SHEN-SI Province, was reached on the 25th June. The road from Lin-t'ung Hien had led us over a more elevated and less cultivated portion of the plain, frequently passing over small sand-hills, and across streams of water running from high mountains in the south. We spent four days in this large and important city, but I was unable on account of fever to leave my room for two of these days. The people treated us in a friendly spirit. We sold books in the streets, in the shops, and at two theatres, but nowhere attracting very large crowds. We left 350 books behind us, and as many tracts. In one shop a man showed us a New Testament and other books which he had received from missionaries; but I am afraid they had not been well studied, as the owner had little knowledge of their contents.

THE RETURN JOURNEY.

On the 29th we left Si-gan Fu for King-yang Hien, ninety *li* north, an ancient city, but one which has suffered perhaps more than any other in the province from the rebellion. Every house in what was formerly the southern suburb of the city was razed to the ground, and nothing but heaps of *débris* remain. The officials and the people received us kindly. The mandarin, hearing that I was selling books in the street, sent out some refreshment for us, together with his compliments, but we politely declined his kind gift. During the day we sold 135 books. Just before starting, two other gentlemen from the Ya-men called upon us, and spoke well of the Gospel, which they had heard. They also spoke about Mr. King's work, at Han-chung Fu.

Next day we reached San-yüen Hien, thirty *li* north, a large and populous city. The people bought books freely. Our stock by this time was getting low, and there remained yet a few cities to be visited between this and P'ing-yang Fu. We sold 135 gospels before sunset, and started off early next morning to T'ung-chau Fu, 190 *li* north-east, over a desolate country. Quite two-thirds of the land is overgrown with weeds, and the villages are very largely deserted and in ruins. Three days' travelling brought us to T'ung-chau Fu. Here we sold fifty-nine gospels and about as many tracts, and continued the journey home, calling at Ch'ao-yih Hien, thirty *li*, on July 6th; P'u-chau Fu, forty *li*; a village called Ts'ih-kih-ts'un on the 7th; Lin-tsin Hien, sixty *li*, and I-shih Hien, seventy *li*, on the 8th. The 9th July found us at Hwang-ho-chen. We reached Chê-tien, seventy *li*, on the 10th; Yang-chen-wan, forty *li*, on the 11th; T'ai p'ing Hien, eighty *li*, on the 12th; and P'iang-yang Fu, ninety-five *li*, on the 13th July; having been away nearly seven weeks.

EFFECTS OF FAMINE.

The whole district through which we passed—especially the southern part of SHAN-SI, where whole cities are almost ruined, and the country a wilderness—suffered much from the famine. The great heat at this time of the year made our work very laborious; and the harvest so occupied the people that they were less open to our efforts than they otherwise might have been. We visited altogether twenty-one cities and a large number of towns and villages, during the journey of 1775 *li*, and sold 1762 Scripture portions and New Testaments, and about two thousand Christian books and tracts.

(*To be continued*).

For the Young.

HABITS AND CUSTOMS OF THE CHINESE.

By Mr. Pearse, of Gan-k'ing, the capital of the Gan-hwuy Province.

MARRIAGE.

IN CONNECTION with the subject of marriage, the Chinese have many customs which bear a very close resemblance to those existing amongst GOD'S chosen people; and the first of these to be noticed is the

BETROTHAL

of the future husband and wife. This is usually arranged some time before the actual marriage ceremony takes place. Thus Matthew speaks of the time when the mother of our Lord was "espoused to Joseph." Moses, too, in instituting regulations

for the observance of those who "go out to battle," makes exception, amongst others, of the man "that hath betrothed a wife and hath not taken her." He is commanded to "return to his house lest he die in the battle and another man take her." The betrothal is generally

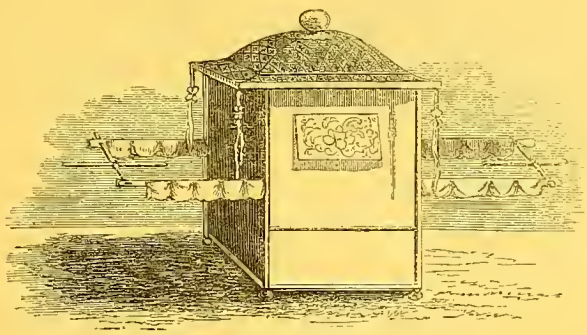
ARRANGED BY THE PARENTS

on both sides, and is effected by a "*go-between*," who manages the whole affair on their behalf. The parties most concerned have little to do with the matter, as the power of the parent over the children is paramount in the question of selecting a husband or a wife. Corresponding to this, we find that Abraham sent "the eldest servant of his house, that ruled over all that he had," to seek a wife for Isaac. "Thou shalt not," said Abraham to him, when sending him forth on this mission, "take a wife unto my son of the daughters of the Canaanites among whom I dwell, but thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac." Subsequently the servant went to Abraham's native place, and arranged the whole affair without consulting Isaac at all in the matter.

The

"FRIEND OF THE BRIDEGROOM"

(John iii. 29) is probably the *go-between* who has managed the affair on behalf of the bridegroom's family, and who would usually take the initiative in bringing about the marriage. His joy is fulfilled when the bridegroom hath the bride, for his object is gained, and his work satisfactorily completed. John the Baptist sought not honour for himself but for CHRIST, and was contented to decrease so long as Christ increased; and when told by his disciples that "all men come to Him" (Jesus), far from being grieved, as they seemed to expect, he rejoiced greatly, because he saw in this the earnest of the consummation of all his hopes, and the fulfilment of his desires.



BRIDAL SEDAN.

There is not much romance connected with Chinese love-making in the ordinary way. Very frequently the betrothed pair do not meet each other until the wedding day; in such cases the bridegroom

DOES NOT SEE HIS BRIDE'S FACE

until after the marriage ceremony is completed, as the veil which is worn by the bride, effectually hides her features from the gaze of the curious, not excepting the bridegroom himself; so one can easily understand that he is often grievously disappointed with the lady who has become the partner of his life. But, alas! it is now too late to repent.

Amusing stories are told of the chagrin of disappointed bridegrooms on discovering, when the veil is removed, and at last he gets a sight of the wife whom he has taken "for better, for worse," that she is old, ugly, or deformed. One of them is as follows:—A gentleman, when negotiating for a wife, was informed by the "friend" who was arranging the matter for his family, that the lady was everything that could be desired, both as regards beauty and accomplishment. There was but one thing, he said, which prevented his being able to describe her as absolutely perfect: her hair was black, her teeth white as driven snow, her lips like rubies; but she has a defect in this eye (pointing with his finger to his own right eye). "Oh!" said the delighted bridegroom in prospect, "if that is all, a slight defect in one eye is no great matter." On a subsequent occasion the go-between repeated the information, pointing, however, not to his right but to his left eye. This difference in his description of the fair one was not, however, noticed until it was too late. *When the wedding was all over*, the poor fellow made the terrible discovery that *his wife was totally blind.*

As a general rule, no woman in China remains unmarried after arrival at the marriageable age. The same might probably be the case also with the men, but for the fact that marriage with them is an expensive business.

THE WIFE HAS TO BE BOUGHT

with a larger or smaller sum, according to the means and position of the intended bridegroom. There can be no doubt but that a similar custom prevailed amongst the Israelites, for when the Lord commanded the prophet Hosea to "go, yet love a woman beloved of her friend," he says, "*I bought her to me* for fifteen pieces of silver, and for an homer of barley, and an half-homer of barley." And again, when the soul of Shechem, the son of Hamor, "clave unto Dinah, the daughter of Jacob, and he loved the damsel," he said unto her father and her brethren, "Let me find grace in your eyes, and what ye shall say unto me I will give. *Ask me never so much dowry and gift*, and I will give according as ye shall say unto me; but give me the damsel to wife." And Jacob also, as he had no money to give Laban for his daughter Rachel, agreed to serve him seven years, that she might become his wife. David, too, when pressed to marry Saul's daughter (thinking of the amount of the money that would be required for the king's daughter), answered, "Seemeth it to you to be a light thing to be a king's son-in-law, *seeing that I am a poor man*, and lightly esteemed?" But when he was told that "*the king desireth not any dowry*," "it pleased David well to be the king's son-in-law" (1 Sam. xviii. 23, 25, 26).

It only remains now for me to say something of the

BRIDAL PROCESSION,

which forms such an important part of the ceremony. When the bride has "made herself ready" by taking the customary bath on the morning of the wedding day (Ezek. xxiii. 40) and arraying herself in her bridal garments (often richly embroidered and purchased for her at considerable cost), with the addition of such jewels and ornaments as the means of the bridegroom's family enable them to procure for the occasion (see Psalm xlv. 13, 14; Isaiah lxi. 10; Ezek. xvi. 10-13), she is "prepared as a bride adorned for her husband," and the procession starts *en route* for the residence of the other party "with gladness and rejoicing" (Psalm xlv. 15). "In front of the procession are . . . . men carrying lighted torches, and a band of music; near the bridal chair are several brothers of the bride, or friends of her family, and several friends ('companions' Judges xiv. 11) or brothers of the groom. These latter, 'the children of the bride-chamber' (Matt. ix. 15), are despatched from the house of the groom early in the morning, for the purpose of meeting the bridal procession and escorting the bride to her home."* Very nearly corresponding to this is the account of the wedding procession in Matt. xxv., except that in that case it is the bridegroom who forms the central figure in the procession.

In China the *feast* is an important part of the proceedings, but as I have already written upon that subject in a former paper, I need not do so here.

* Doolittle's "Social Life of the Chinese."

Pan Sien-seng.

(A Native Helper working among the Villages bordering on the Cheh-kiang and Kiang-si Provinces.)

By MR. H. RANDLE.

MR. PAN is forty-six years of age, and is a native of the prefecture of *Kiu-chau* in Western CHEH-KIANG. Formerly he was for some years the manager of a little party of theatrical performers, and travelled about with them, making arrangements for their public plays; but at the time he first heard the Gospel he had already settled as a farmer. His interest in the truth, and subsequent conversion, were brought about in the following way:—

A Christian colporteur called at his house, and induced him to buy a book. The two men chatted together about the new doctrine, that was so strange to the one, but so real to the other, though perhaps even the latter was far from profound in his knowledge of the truth. Nevertheless, GOD blessed that conversation, and Pan was led to come to Kiu-chau, some forty miles from his home, to enquire more fully about what he had heard. After having learned the elementary truths of the Gospel, and professing to trust in Christ alone for the pardon of his sins, he was, in due time, received into fellowship, and was baptized in September, 1877, by Mr. A. W. DOUTHWAITE, my predecessor in the work here (*Kiu-chau*). After a time, his walk and testimony being considered consistent, he was tested as a colporteur for a few months, and was subsequently appointed a helper.

At present he has the care of more than twenty converts in two villages, *Ling-ting-ling* and *Peh-shï-kai*, which are only a mile apart, the one being in the CHEH-KIANG, and the other in the KIANG-SI province. The former village is his native place, but it is at the latter (*Peh-shï-kai*) that the converts assemble. We have rented a small room there, past which many travellers go daily, and hundreds of coolies carrying their goods between the two cities of *Chang-shan* and *Yoh-shan*. In this room PAN converses with any passers-by who may chance to step in.

He still needs to be helped in Bible study, and I hope after a few months to have him with me for a time for this purpose. His wife and mother are members of the Church, but as yet none of his three children are. His little daughter is in the girls' school here (Kiu-chau), which is in the care of my wife and her sister, MISS BOYD. We shall be glad of prayer, that the children also may be brought into the fold of CHRIST.

Yun-nan Province.

FROM MRS. GEO. W. CLARKE.

TA-LI FU, *Juin* 25.—Par la grace de DIEU nous sommes arrivés ici hier en bonne santé et avec tous nos effêts; mais nous sommes bien fatigués, moi surtout, car c'est un long et pénible voyage, pas un voyage de plaisir du tout.

A Yun-nan Fu je n'eus pas de visites de femmes: dans l'auberge où nous étions il n'y avait que des Mandarins, et leurs femmes ne pouvaient pas y venir.

Dans deux petites villes nous eûmes foules d'hommes et de femmes. Je reçus les femmes qui écoutèrent avec joie ce que je leurs dis et furent très réconnaissantes de ce que je voulus les recevoir: J'ai la ferme conviction que quelques unes seront sauvées. Beaucoup nous demandèrent de la médecine pour différentes maladies. "The Holloway's Ointment" fut très précieux nous en donnâmes à bien des personnes.

Dans une auberge il y avait un Mandarin de haut rang; se rendant avec sa famille à Peking; la Dame désirant beaucoup me voir se leva de bon matin, envoya sa carte, et vint me voir avec sa servante.

Je fus agréablement surprise en voyant la position de Ta-li Fu près d'un lac: nous espérons visiter les villages des environs du lac. Je crois que j'aurai beaucoup de visites ici, le monde commence à venir.

Nous avons une bien misérable maison, et pas une chaise pour le moment; il nous faut attendre le marché pour en acheter. Les meubles sont très chers, il ny a que les gens riches qui aient des meubles, les pauvres gens ont une grande corbeille qui leur sert de table: commes nous ne sommes pas riches nous nous contenterons de peu; cela est de peu d'importance.

L'on voit très bien le lac de puis la porte d'entrée de la maison. J'espére sortir avec mon mari cette semaine, si même nous avons une foule de monde je ne crains pas, j'y suis maintenant habituée. Je crois qu'il sera facile ici d'avoir une école, car il y a beaucoup de pauvre gens, mais je veux attendre que nous soyons convenablement établis.

Je puis à peine croire que nous soyons vraiment ici à Ta-li Fu, si loin, en bonne santé, et rien de perdu de tout notre bagage tandis que d'autres personnes avec soldats et d'armes sont volés. Combien nous pouvons donner gloire à DIEU. Le temps est venu maintenant pour les Dames d'aller partout parler à nos pauvres sœurs d'un DIEU SAUVEUR.

ARRIVALS FROM CHINA.

MRS. PEARSE, of Gan-k'ing, has returned to England, as she needed a temporary change of climate on account of failing health. Mr. Pearse remains in China, and continues in charge of the stations in the GAN-HWUY province.

Mr. Baller has also returned to England for a season of needed rest and change.

Mrs. Hudson Taylor and Miss Horne arrived safely in England from China on the 1st inst.

China's Millions.

MIAO-TSÏ. [*See p.* 23.

How the China Inland Mission is Sustained.

IN the last number of China's Millions some account was given of the work attempted by the China Inland Mission. From that number, and the Map which was given with it, it would be seen that the Mission was carrying on work in fourteen provinces of China Proper; that the Mission staff numbered sixty-six; and that seventy stations and out-stations had been opened, some of which were 1,500 and 2,000 miles inland.

Besides the sixty-six labourers referred to, there were twenty-seven wives of missionaries, and also native pastors, evangelists, and other helpers, to the number of about one hundred. With the exception of several of our friends who have gone to China, and have laboured there entirely at their own expense, these are all sustained by Mission funds. It is therefore evident that to sustain so many labourers, to provide the rent of premises at so many stations, to pay the cost of passages to China of new missionaries going out, and of older ones returning home for needed rest and change, and to meet all the other necessary expenses of the work, a considerable sum is required. How is this provided? The answer to this question is one full of interest. We write it with deep gratitude. It is provided entirely by the unsolicited contributions of those who have sympathy with the work, and desire to help in the evangelization of China.

Pointing to our letter-box, we have sometimes said, "The daily bread of the Mission comes out of that box." And this is quite true, for nearly the whole of the money received comes through the post. We count it no mean privilege to open these letters, and day by day to read the words of warm sympathy and prayerful interest which accompany the gifts.

The following extracts, which are from letters received during the last few weeks, will show better than any words we could write, how the work of the China Inland Mission is sustained.

The testimonies to the usefulness of China's Millions are also cheering, and show that by lending or giving a copy, our friends may do much to promote interest in China.

The comprehensive wishes and prayers of the last extract deserve attention. If all our readers would make these wishes and prayers their own, what might we not expect during the year!

B. B.

EXTRACTS FROM LETTERS RECEIVED.

23rd December, 1881.—"Please accept the enclosed mite of 10s. on behalf of the Lord's work in connection with the China Inland Mission. We rejoice in the enlargement and sustainment of this blessed work, and read with increased interest the letters of our beloved fellow-labourers."

23rd December, 1881.—"As the anniversary of Christmas draws nigh, my heart is drawn out in tenderness toward the millions who know nothing of God's great gift of His Son which makes the annual event so precious to us. I thank God for the efforts now being made to make known the blessed Gospel unto the ends of the earth. And among the most precious of these to my heart is the work of the China Inland Mission. I send you herewith my Christmas mite, £5, and assure you it is accompanied with earnest prayer for increased blessing upon the work of your Mission."

27th December, 1881.—"I am very sorry I forgot to send this cheque on the 24th, but please accept it now for the China Inland Mission. How very pleasing to see how it is spreading more and more, and that the women of China are being reached. May God's blessing rest on those devoted women who have given themselves to this work is my daily prayer." [£4 enclosed.]

27th December, 1881.—"Mr. Spurgeon has received as at foot from an afflicted missionary in India (who gives neither name nor address) for the China Inland Mission." [10s. enclosed.] Several similar sums have been thus received.

28th December, 1881.—"I enclose P.O.O. for one shilling and sixpence, and will be much obliged if you will send me CHINA'S MILLIONS as heretofore. May I add my testimony to the usefulness of the publication in keeping up my own interest in China, and also in awakening an interest in that mighty empire in the heart of a friend of mine, to whom I lend it, and the 'Gospel in China.'"

28th December, 1881.—"Please accept 2s. in stamps as a small donation in behalf of the China Inland Mission, with the prayer that every effort made to bring the poor, ignorant, blind heathen to see Jesus may be crowned with great success."

29th December, 1881.—"We are constant readers of CHINA'S MILLIONS, and rejoice in the continued success God is giving to the Mission in opening doors everywhere for the entering in of the glorious Gospel of His grace, and causing it to bring forth fruit." [£8 2s. 6d.]

December, 1881.—"I am thankful to the Lord to be able to send you the enclosed P.O.O., £1, for the Lord's work in China; I wish I could send more, but I am only one of the Lord's poor ones. I feel deeply the needs of the people in China. I am truly glad to read what the Lord is doing in that dark land, in CHINA'S MILLIONS that you so kindly send me. May His holy name be greatly glorified in the salvation of many souls brought to Jesus through the work of His dear children in China. May this year be the most prosperous that the Mission has ever known. To the Lord shall be all the glory."

The next letter was the first opened in 1882, and contained a cheque for £200.

"I gladly enclose a New Year's gift to the dear brethren in China. May they all receive abundantly of His boundless grace in the coming year.

2nd January, 1882.—"Will you accept my usual annual gift of £5 to the China Inland Mission, with my best wishes for its continued and increased prosperity."

2nd January, 1882.—"Enclosed is a postal order for 7s. 6d. as my subscription to the funds of the China Inland Mission, which I wish may still flourish and extend more and more."

3rd January, 1882.—"Please accept my best thanks for this month's number of CHINA'S MILLIONS, just to hand. The map and diagrams should awaken and deepen still greater interest in the work of the China Inland Mission, and I trust during the present year many more labourers for the Master will find employment for the Master in this vast portion of His vineyard. I beg to enclose cheque for one guinea in aid of the funds of the Mission."

3rd January, 1882.—"I was concerned to have only just discovered, a day or two ago, that I had not sent you anything for so long, but owing to a very long and dangerous illness, of some months' duration, much has been left undone. The Lord has now restored me in answer to very much and united prayer on my behalf. My interest in the dear Mission is as deep as ever, and I gladly receive the monthly papers. The beautiful map just to hand is most valuable. May the Lord continue His gracious smile of approval and blessing, and open hearts yet more and more to give Him back *His own*."

3rd January, 1882.—"I should be glad if you will kindly forward *four* copies of CHINA'S MILLIONS to one of my cousins, whose address I will subjoin, and for which I send stamps. He is secretary for foreign missions in a small country place, and would like to circulate it. It is a most valuable paper, and many speak to me of reading it with deep interest. What abundant cause we have for thanksgiving in looking back upon work done in China during the past year. I do pray that a richer, fuller blessing may yet be granted to those who labour there during this one, on which we are now entering."

4th January, 1882.—"Please accept the enclosed cheque for £10 on behalf of the China Inland Mission, with very fervent prayers for your continued prosperity, and still greater success during the current year."

6th January, 1882.—"I have much pleasure in again enclosing a postal order for 5s. for the China Inland Mission, and with every heart-felt wish that the Lord and Master may bless this work and labour of love for His name's sake."

8th January, 1882.—"I have much pleasure in forwarding enclosed 5s. 3d., the contents of missionary box. It is a blessed privilege to be allowed to help even in a small measure towards so great a work. I pray that God may accept it. Many thanks for numbers of CHINA'S MILLIONS. They have often been a blessing to my soul, and have stirred me up to pray more earnestly for the labourers and work in China." [£6 enclosed.]

8th January, 1882.—"I beg to enclose first halves of two £20 notes, and one £10 note for the China Inland Mission, with sincere wishes and prayers that this New Year may prove one of great blessing and success to the Mission, that all the missionaries may be preserved in health and strength for their work, and that a large measure of grace, wisdom, and power may be given them to enable them to win souls to Jesus; also that a great many more may be made willing to go where the Lord hath need of them, and that ample funds may be contributed to supply liberally all the wants of the Mission."

Making Friends at Kwei-yang Fu.

FROM MISS KIDD.

YOU WILL be glad to know I have now (May 26th) eleven girls, the eldest of whom is in her fourteenth year. The mothers come very often, and most of them attend the service on Sunday. One has spent several days here, and is quite cured of her opium smoking; she wishes to be baptized (as well as another woman), and I am sure she is sincere. The second woman, recently cured of opium smoking, comes very regularly for worship. We will wait and see how they go on before receiving them into church membership, as we desire not to bring disgrace on the holy name of our blessed SAVIOUR.

I find my ordinary visitors unsatisfactory, with one or two exceptions. They come and listen as a pleasant pastime, then leave and think no more of what they have heard. I do so long to see some coming, led indeed by the HOLY SPIRIT. In the case of our *Miao* woman I do see His working. Twice lately I have been filled with wonder at her. She is such a sweet Christian.

If all at home who know about our working in this far-off province were to entreat GOD on behalf of the women of KWEI-CHAU, we should soon see a mighty gathering, should we not?

I have engaged Mrs. George Clarke's woman as a Biblewoman, and to help me in receiving visitors. She generally goes out in the morning for two hours, and seemingly is well received by the people. When I can I go with her; and we always have good times.

On Saturday we went out of the city, and sat down to rest on a hill-side. Soon we were surrounded by men, women, and children, who listened well. At first I felt a little hesitancy. There were so many men present; but they were most respectful, and I felt thankful for the opportunity of speaking. We returned through a part of the city new to us; and had quite a number of invitations to come and rest for a little time. The people all seemed to know me. What a work there is to be done, and how few to do it! It does need GOD'S mighty SPIRIT to break up the hard ground.

June 1st.—I have had to-day such an interesting time. A different class of visitors, consisting of girls, came to pay the visit of the feast. My own scholars had all gone home for several days; this morning they came to call on the teacher and myself; then the outside girls began to come in considerable numbers. One group of about fifteen pleased me very much. After they had sat for a little time, and I had given each a picture, a child of eight said, "Now, Miss Kidd, please tell us of your doctrine," to which all the others assented, and composed themselves to listen. May the LORD bless their young hearts and draw them to Himself! I never had children before come without their mothers; it shows we are gaining the confidence of the parents.

One day last week a mother brought a little babe of fourteen months old to see if I would take her; she had nothing to give her to eat, and if I didn't want her she would give her to the Roman Catholics. I accepted the child, and am giving the mother half-a-dollar a month to keep and nurse her a little longer. I am so well, I am thankful to say.

June 3rd.—I was unable to send this off by last post. On the afternoon of the feast-day, June 1st, I had such crowds of visitors that at one time I rather feared a disturbance; but, praise the LORD, it was only a fear. About a hundred women with children were inside, and more than that number, so the servant says, were outside wishing to come in. As there were a number of men about, we dared not open our doors; they knocked very loudly and I feared lest they should break open the doors; but, after our asking help from GOD, the men listened to persuasion, and gradually went off. The women inside were prisoners for a time, and heard more of our glorious message than perhaps otherwise they would have done.

Yesterday morning a lady who has been several times to see me, and whom I have visited, sent her chair with a card inviting me to go and see her, as she was not well, and was unable to come and see me. I went and had such a profitable time with her. I am sure GOD is working in her heart. Many of her friends are Roman Catholics, but she says there is no comfort in that religion; she and her family are idolaters, and she feels that that too is false. I told her that if she would only trust CHRIST, she would soon find how *real* He was, and how *He* could support her. She would have me go and see her neighbour who was a relation and a Roman Catholic; I went, and a picture of GOD met my eyes on entering! I did not know what to do; I could have cried, to think these poor creatures were so sadly mis-led and so confident in their error. A number of people were there,—Roman Catholics, too. I said, "GOD cannot be seen; you are indeed to be pitied to think that that is *our* GOD." Two girls of about twenty answered me so flippantly that I felt quite indignant. In spite of all I could say, they would maintain that we were almost alike in our religion. The old gentleman sent, however, for a Bible; and it is GOD'S Word that giveth light.

I did not stay long, I would rather meet with idolaters. *Roman Catholicism is not Christianity:* those who maintain it is should come to this city, and see the form it takes here. It was a relief to come home, and to find a number of women waiting to hear the truth as it is in JESUS. We have very few Roman Catholic visitors now; they have been forbidden to come, lest they should become unsettled.

Two more girls have come to school, making in all thirteen.

July 29th, 1881.—As to-morrow is mail day, and now I have a little leisure to write, I send you a further account of what we are doing. Dear Miss Kerr, this last week, has been very poorly. Yesterday and to-day, in the mornings, we have gone to a hill outside the city, which I think, has done her a little good. Still, she is very weak, but so gentle and patient. She has much need of all our prayers that GOD in His goodness may be pleased to renew her strength. She longs to be used for the women of Western China. GOD has answered prayer in bringing her so far.

Several ladies have come to welcome her. Since she has come I have been able to go out more, leaving her in the house to receive visitors, who still come more or less every day. One Saturday, lately, I went to the house of a woman who has been cured of her opium smoking, and who, with her husband, has given up idolatry, and is now worshipping GOD. (Her girl is at school here. She has given evidence of her conversion, and seeks baptism.) I had such a splendid opportunity for speaking. I had not been in the neighbourhood before, so when I went, a number of women came to see me: the house became quite crowded. I was asked out into the garden

to sit down ; they brought their stools, and for four hours I sat there and told them of "Our Jesus." Relay after relay came to listen. I am sure there must have been hundreds.

Just as I was leaving, a servant came with his mistress's card, inviting me to go and tell her of our doctrine. I went, and about a dozen ladies heard of the SAVIOUR. Since then I have been several times outside the city, and have had some excellent opportunities for speaking to the women. I do like the village-people. They are simple, and ready to listen. One old woman put her hand on mine and said, "Thank you very much for coming to tell us of this JESUS, who will save us from hell ; it must be true, or you would not have come all this long way, and want nothing."

At one village, a woman who has friends living in the city, had heard of me from them, invited me into her house, and was very kind. She made seats for all her visitors, who listened well. A good many men stood too, quite respectfully, round the door, and seemed very pleased to hear. As we were returning, some men working in the fields invited us to go to their house and tell them of our religion. We assented; and it was nice to see them leave their work and come and stand outside the doors listening, while we were speaking to the women inside.

At one or two places I have had only the man and the woman of the house, making it very homelike. I am glad I can go about quietly among these people; they very seldom ask anything now apart from the doctrine. I do so like the work, and I feel glad to spread the name of JESUS to so many ; but I long to see men and women *coming out* for the LORD JESUS. I know the seed has just to be sown, and then will come the reaping time ; but to us that time does seem long. You would be surprised at the extent of the knowledge of the LORD JESUS round about here. But that is not enough : we want the people converted. Do pray, friends, that there may be a mighty gathering of men and women from the western parts of China.

We shall be glad when the hot weather is over. It makes one feel so tired and incapable of head-work.

Ho-nan Province.

EARLY VISITORS AT THE "JESUS HALL," JU-NING FU.

BY MR. H. W. HUNT.

IT MAY interest some of the young readers of CHINA'S MILLIONS to know what kind of visitors a missionary gets upon first opening a station in a new locality. Upon my arrival here the third time, when I rented premises for permanent mission work, I was immediately surrounded by people of the higher, middle, and lower classes : the remarks and behaviour of a few of them will, I think, be interesting to you.

EARNEST, BUT IGNORANT.

One morning, while busy at study, a short, rough-looking man entered the reception-room in a very important manner, and in a nervous, hasty way, requested to see the foreign teacher. I accordingly stepped forward, and asked my visitor his business. "I want to enter your religion," he said. "Oh," I replied, "and what is your motive for wishing to enter the religion?" "I see it is good—very good." "In what points do you think it good?" "Why, I am told it can help people to heaven." "True ; but tell me where did you first hear of the religion of Jesus?" It then appeared that my friend, who is a villager living about ten miles off, had heard of the doctrine from Roman Catholic native converts in his own home. "Well," I continued, "and what else did they tell you of the doctrine?" "They said I was to repent of sin, entreat heaven and earth for forgiveness, and afterwards I should myself become a god." "My friend, I think you have misunderstood your informants. To repent of sin is necessary ; but the remaining advice, which I do not think was really what was given you, is decidedly mistaken." After other remarks, I said, "As you tell me you do not know characters, you can ask a friend to read this tract to you. When you understand it thoroughly, return to me, and I will further question and instruct you." The man left reluctantly, possessing zeal, but without knowledge. In a very few days he returned, and exclaimed, "Examine me, and see if I am suitable. I don't want your money ; I don't want to live in your house ; I will do my own business, and only want to enter the religion!" "Have you had the book read to you?" "Yes, and the doctrine is very good—in fact, most excellent." But further questioning my friend proved that he had only very cloudy ideas even about GOD the CREATOR, still confounding Him with heaven and earth ; not to speak of other and deeper doctrines. I therefore invited him to seize every opportunity to come and listen to the Gospel, adding, that presently he would understand more.

This incident illustrates the fact that, as a rule, much has to be undone in China before much can be done. Natives are so engrossed about worshipping heaven and earth, filial duties, and doing good, (as by giving money to the poor, etc.,) that they generally lose sight of their evil hearts, which the Bible tells us are deceitful above all things, and desperately wicked, and in need of the precious blood of Jesus. However, thanks be to GOD, the HOLY SPIRIT is able to convince the most ignorant of sin ; and though a case like the above-mentioned may on one side have its discouragements, it has on the other side a cheering aspect, *i.e.*, the man's zeal to get to heaven.

A BIBLE STUDENT.

On another occasion, a gentleman of a pleasant countenance seated himself near to me, and after hearing me preach for some time, he remarked, "Teacher, the doctrine you propagate is perfectly correct in every particular, and I wish to know more about it." But to my surprise, instead of waiting for information from me, he began to catechize me upon the Scriptures. Who were Adam and Eve? Was there not a great flood which destroyed the world? Who was the disciple whom Jesus loved? Where was Jesus born, and of whom? Where and how did He die? What about His resurrection? Such and many similar inquiries he put to me, to all of

which I was delighted to reply, hoping the man might turn out to be a Christian. But no; he is a native of the city, who purchased a gospel of me, and also a work on the entire Bible, when I was visiting here a year ago. The case, however, is encouraging, as this person is not seeking after "filthy lucre," but possesses a genuine desire to know whether or not the Bible is GOD'S Word, or merely that of a foreign sage. May that GOD, who is above all gods, grant unto him the saving power of His HOLY SPIRIT.

PHARISAICAL SCHOLARS.

Others, chiefly of the student class, come in with quite a pharisaical spirit, and begin to talk loftily about their sages, who, they remind me, are certainly *superior* to any foreign sage. As the Pharisees blindly and proudly quoted Moses and the Prophets, so these students of the native classics quote their Confucius and their Mencius.

"But," I say to them, "what is written in your classics may be very useful and helpful from a human point of view; there, however, ends its usefulness. What of eternity? Can such classics save the soul? I come not to preach about sages and their works, of whom and which you have no lack; but I am here to tell you of a CREATOR, whose Word is handed down to us by means of inspiration. Can you lightly esteem what GOD has written? By His word at the last day you will either ascend to heaven or descend into hell, according as your works may have been." At this solemn point those who are careless leave; others try to change the subject by asking whether my gown is foreign or native cloth; while there are a few of these students who have a sincere desire to learn the real truth of what I preach, and so wait to hear further from me.

DESCENDED FROM THE WHITE DEVILS.

Another frequent visitor first greeted me by a remark which was as amusing as it was uncommon. Coming up to me with his face beaming, and with some pride, he announced, "You and I are not far apart, either in pedigree or doctrine. I also am descended from the *white devils*, and am a vegetarian!" A little teaching and this friend sees (or professes to see) that it is "not that which goeth into the mouth that defileth a man, but that which goeth out of the mouth and proceedeth from the heart." It is necessary, however, to be very gentle with such visitors, who might otherwise be offended, and the opportunity for doing much good would be lost. I think I am correct in believing that the vegetarians of China are, as a rule, pretty accessible and open to the reception of truth.

AN HABITUAL DRUNKARD.

One visitor who, until recently, came very often, used to trouble me a good deal. He would, after taking a quantity of wine, reel into my room, exclaiming, "The foreign teacher has come to do good! The foreign teacher has come to do good!" After repeating this sentence over many times, he would rest his stooping figure upon one of the forms, and look into my face for approval, hoping to get some money to buy more wine with. Later on, finding his praise of me failed to obtain the desired result, he ceased coming. This man's case is a sad one. He is over fifty years of age, and his daily employment seems to consist in getting drunk and abusing his neighbours. May GOD also save the drunkards of China! His grace is sufficient.

EASTERN PRESENTS.

Some persons, anxious to gain my approval, and perhaps help in some way, were constantly bringing the strangest presents to me, nearly all of which I was obliged to refuse—a young turtle from the neighbouring river, a pair of young storks and other water-fowl, a pair of doves, live fish, tame rabbits, chickens, a cat, illuminated scrolls, and presents of eatables without number.

A POPULAR GOSPEL NEEDED.

Three hoary-headed gentlemen, all from the same street, are interested enough in the Gospel to visit me occasionally and talk about it. One afternoon, with great caution, they put a letter into my hand, and after they had gone, I succeeded, with my landlord's aid, in making out the characters, a rough translation of which I add here:—

"To the great foreign teacher just come to our vile place. Your doctrines are good, with two exceptions, which we wish to make known to you. You tell people not to worship idols (lit. 'gods') nor ancestors. Now, we cannot accept any new doctrine which forbids such worship. If you wish the religion of JESUS to extend or flourish in this city, which is the very centre of the whole world, you must preach the worship of both idols and ancestors, or we cannot sanction your presence amongst us. We also request that one Yang Sien-seng may live in your house, as a paid agent, for the preaching of your doctrine, who will thoroughly perform this duty. Besides which, we invite the great foreign teacher to make us a few little presents of clocks, watches, etc., and to please himself as to rewarding us pecuniarily for any help we may afford him."

Subsequently to reading this letter I had another visit from my friends, and I had politely to inform them—first, that GOD the Creator never commanded us to worship either idols or ancestors; that I could not engage an unconverted man to preach for me; that I had neither clocks nor money to present to them. Therefore, I was sorry I could not fall in with their wishes. As parting words, I again presented GOD'S Gospel to them, and exhorted them to believe and live; but they left me unconvinced, and I have only seen them once since. Strange to say, however, I incidentally learned from people who know them that they continue to speak in high terms of me, and only lament that such good doctrine as I preach should be spoiled by the exclusion of idol and ancestral worship.

A very frequent visitor to me indeed is

A MANDARIN'S SON,

who is also occasionally accompanied by his elder brother. He insisted upon my dining with him when I arrived this time, and seeing that his invitation was not made merely out of politeness (which is generally the case) I of course consented. He told me that my medicine had cured him of opium-smoking, but I have since ascertained that the fact is he has only come down from smoking an ounce to one-fifth of the quantity per day. I fear that, like many others, he does not wish to break off the bad habit altogether, but continues to take a little, in order to make one in a social circle of smokers, who might be displeased if he ceased taking the drug altogether. I trust that my walks and talks with Ch'en Siao-ye, this friend, may be used of GOD to awaken him and many others among the upper classes of this place to a saving knowledge of GOD'S truth.

ALMOST A CHRISTIAN.

Another visitor is very hopeful, and might be a child of GOD this day, if he did not think and speak so much of *his own* merits. He is a Siu-ts'ai (B.A.) and a vegetarian—the latter, however, not by religion merely, but by pre-

ference. He is thoroughly acquainted with the whole of the Bible, and with some dozen important Christian works besides; but GOD'S requirement that he is to stand as a ruined, lost, and unclean creature before Him, and to trust *only* in JESU'S merits for salvation, seems at present a stumbling-block to his entering in; and so it will be until the HOLY SPIRIT enlightens him. This gentleman speaks highly of the Christian religion to many others in the city, and has gone so far in making it known that some of his own friends have already slighted him, thinking him really to be a follower of the hated foreigner's doctrines. Will our friends pray that He may be brought to CHRIST ere it is too late?

These cases seem sufficient to show the kind of people we have to deal with in China. Our work is up-hill; but is not the LORD JEHOVAH working by us? Can we fail to glean glorious sheaves from among the thorns? According to our faith be it unto us; and may GOD root up from our hearts the awful sin of unbelief, if it exists there. In this place I have already baptized my cook, a SHAN-SI man who has been with me over a year, and whose walk is very satisfactory. Our little Church, the only Protestant one in HO-NAN, is but just formed in this place, and has only three members, including myself. But GOD will give the increase.

"Finally, brethren, pray for us, that the Word of the LORD may have free course, and be glorified, even as it is with you."

Itinerant Work in China.

BY MR. A. G. PARROTT, OF P'ING-YANG FU, SHAN-SI PROVINCE.

FOURTH JOURNEY. (*See Map No.* 4.)

THE summer heat and frequent rains now rendered distant journeys undesirable, and the next three months were occupied, as far as health and fair weather permitted, in visiting the cities and market-towns within a moderate distance of P'ing-yang Fu. Both from these hindrances, and from the fact that many books had already been gratuitously distributed in these regions, the sales were not large as compared with the time occupied and the effort put forth. But against this must be put the fact that the books that were sold probably got into the best hands, that those who *did* buy were many of them those who would *value* what they paid for. In July (1880) the markets at Wu-ts'un, Liu-ts'un, and Hien-ti were visited. On Aug. 2nd (and the 10th also) we were at T'ien-tsin-ts'un, and on the 6th (as also on the 16th and 31st) we visited Ta-yang.

A ROMISH CHAPEL.

On August 9th Chang Yu-fah and I started, at three a.m., on a trip to Hung-tung Hien, and two or three villages in that Hien district. The weather was extremely hot, and we travelled early in the morning and late at night, to avoid the heat as much as possible. Colporteur Tsao was not well enough to accompany us. Hung-tung Hien is a good city, twenty miles north of P'ing-yang Fu. The Romanists have a chapel and several families of converts there. We reached the city at eight a.m., and it being market day, a large number of country people had come in from the neighbouring villages. During the day, partly by sales on the streets and partly by free distribution to the shops, we had disposed of about 350 portions of Scripture, Christian books, and tracts.

On Tuesday, August 10th, we attended a market at a place called Wan-gan-chen, thirty *li* north-west of Hung-tung Hien, towards the hills. Although it was market-day, not many had ventured out in the great heat. Still we sold eighty-six Scripture portions on the market-place and in a temple, where, through the

FRIENDLY EFFORTS

of one man, who seemed more interested than the rest, the priest had been persuaded to open the doors and let us in. This afforded us a shelter from the sun, and brought a large number of men round us. The people were kindly disposed, and helped the priest to find us a table and a chair, and soon a pot of tea was brought, and we seemed to be on friendly terms with everybody. We returned to Hung-tung Hien the same day.

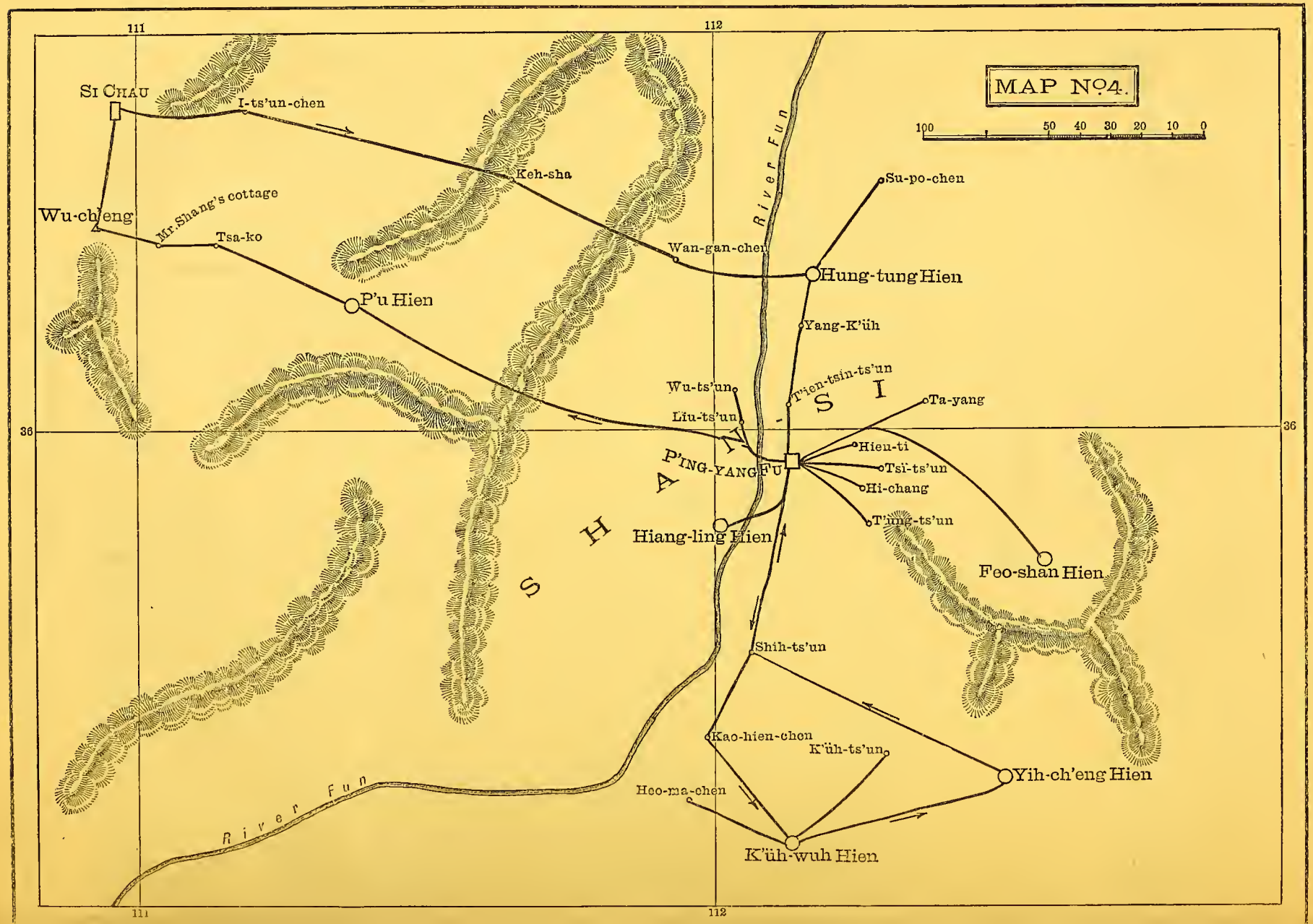
On the 11th we visited Su-po-chen, thirty *li* east of Hung-tung Hien, a town situated in a well-watered valley, running from the hills east of the plain. The land is good and well cultivated, and the people respectably clothed, and apparently well to do. It was some time before they seemed to realize that the stranger, clad in their own costume, was really a foreigner. When they *did* comprehend the fact, the demand was more for medicine than for books. We sold only twenty-nine gospels and portions of the New Testament, and a few other books explanatory of the Scriptures. The houses were far apart, and built like all other dwelling-houses in SHAN-SI and SHEN-SI, without a single window looking out upon the street or road; one door or gate only leading into the enclosure. This makes it difficult to get the people together in small villages.

On Aug. 13th we visited Hiang-ling Hien, thirty *li* south-west of P'ing-yang Fu, a small but friendly city. We could not sell more than thirty books, and rather than leave the people without the Scriptures, we gave away a single gospel to most of the shops, and returned to P'ing-yang Fu the same day. During the next ten days we visited Tsï-tsun, Ta-yang, Hien-ti, Tung-ts'un, etc., and sold a few books and tracts at the fairs.

A CHRISTIAN MEDICINE SHOP.

We again visited Tung-ts'un, a town thirty-five *li* from P'ing-yang Fu, on the 24th, and sold and gave away altogether eighty-two single gospels, besides tracts. The people refused to buy, and accused us of having a personal interest in offering our books for sale, seeing that others had given books away. Explanation was not much heeded. In this town one of our native Christians (himself residing at Si-chang, a village further from P'ing-yang Fu) has now (1881) opened a medicine shop at his own expense, with a view to introduce the Gospel among the inhabitants.

Next day, we started to visit six fairs, at different towns and villages. We hired a cart for 700 cash per day, and reached Shih-ts'un, sixty *li*, in time for the fair next day, when we sold forty-seven gospels and portions of the New Testament, and proceeded on our journey to Kao-hien-chen, forty *li* further south.


MAP No4.
100 50 40 30 20 10 0
111
112
36
SI CHAU
I-ts'un-chen
Keh-sha
Wu-ch'eng
Mr. Shang's cottage
Tsa-ko
P'u Hien
Wan-gan-chen
River Fun
Su-po-chen
Hung-tung Hien
Yang-K'üh
T'ien-tsin-ts'un
Wu-ts'un
Liu-ts'un
Ta-yang
SHAN SI
P'ING-YANG FU
Hieu-ti
Tsï-ts'un
Hi-chang
T'ung-ts'un
Hiang-ling Hien
Feo-shan Hien
Shih-ts'un
Kao-hien-chen
K'üh-ts'un
Yih-ch'eng Hien
Heo-ma-chen
River Fun
K'üh-wuh Hien

Although we had rain every day of the week before, the effects of it had quickly disappeared, and the people were crying out for more. The crops were spoiling, and much distress was anticipated if heavier rain did not speedily come. We did not stay long in Kao-hien-chen, lest we should be too late for

A LARGE ANNUAL FAIR

then being held at K'üh-wuh Hien, twenty *li* distant. We arrived early on the 27th, and found the streets crowded, and two theatres in full play. Before we left the city, we sold 534 gospels or portions of Scripture, and two complete New Testaments, besides a large number of books and tracts. A similar fair was held at a village called K'üh-ts'un, thirty *li* N.E., next day. We started very early next morning taking 100 books and some tracts with us. The people were very friendly, and we soon sold all our books, and returned to the city.

On the 29th, we again visited Heo-ma-chen. The people were very indifferent, and bought only nine books. Retracing our steps to K'üh-wuh Hien, we continued the journey to Yih-ch'eng Hien (ninety *li* from Heo-ma-chen) arriving on the 31st August, and sold 123 books on the streets next day. Many remembered our former visit, and said they still possessed the books bought at that time.

We then returned to P'ing-yang Fu *via* Shih-ts'un (130 *li*), arriving on the 3rd September. Feo-shan Hien, a city 90 *li* S.E. by E. from P'ing-yang Fu, was visited on the 4th; and many villages in the P'ing-yang Fu district, the names of which it would be tedious to enumerate here, were visited during August and the first half of September.

A DIFFICULT ROAD.

On the 13th September we started on a journey into the hills west of P'ing-yang Fu, hoping to get back before the rainy season fully commenced. We arrived at P'u Hien, 160 *li* N.W. of P'ing-yang Fu, on the 17th. The road is a very difficult one, along the bed of a mountain stream, there being no other road. In wet weather it fills more or less with water, and soon all communication with the surrounding country is stopped. Rain had already commenced, and delayed us at a roadside cottage. P'u Hien is a very small city, of perhaps 100 families. We sold seventy-seven gospels and portions of Scripture, and six New Testaments there, and about 100 Christian books and tracts, more than one book to each family. We are pleased to know that at least one man in that city has become a good deal interested in the Gospel.

The 18th was a wet day. On the 19th we travelled a few *li*, but were obliged to put up at a village called Tsa-ko. Here we were delayed two days by incessant rain, and left on the 24th, but could get no further than a small roadside cottage, five *li* to the west. The water in the river had now risen so high that in many places mules could not cross, and the small footpaths on the sides of the hills could be traversed only by foot passengers. We were therefore obliged to beg a lodging at Mr. Shang's farmhouse close by, hoping to get away next day; but rain continued day and night without intermission.

DANGER INCREASING—A MAN DROWNED.

We could not move east nor west till October 2nd. One man, who would persist in travelling, was drowned while we were waiting. Our muleteer refused to complete the journey, and returned home while it was possible, leaving us to do the best we could to secure other animals.

We finally succeeded in engaging animals, though not on very favourable terms, and went forward to Wu-ch'eng. Here we sold thirty-three gospels and portions of Scripture, and started for Si Chau, sixty *li*. The roads were still along the mountain streams, and we were continually *wading through water three and four feet deep*. At Si Chau we sold 114 books. It is very depopulated, and has suffered as severely as any city in SHAN-SI from the recent famine. We were not able to complete our intended circuit on account of floods, and now made the best of our circumstances to get home. On October 5th, we visited I-ts'un-chen, and sold thirty-five books; on the 6th, Keh-sha and sold twenty-five books, and during the rest of the journey of two days, sold seventy-one gospels at small villages and roadside cottages along the *route*. P'ing-yang Fu was reached on the 8th October.

During these three months we had visited seven cities, and a large number of towns and villages, nearly all in the prefecture of P'ing-yang, and in them and in P'ing-yang itself we had disposed of 1,940 Gospels and portions of Scripture, and forty-nine New Testaments, together with about 1,000 Christian books and tracts.

Have we not reason to expect large results if GOD follow up with His blessing only a small proportion of these books, and teach by His HOLY SPIRIT those who read His printed Word with a desire to understand it? We rest on the faithfulness of GOD'S assurance that His Word shall not return unto Him void; it shall accomplish that which He pleaseth, and it shall prosper in the thing whereunto it was sent. (Isaiah lv. 11.) Eternity alone will reveal the wonderful achievements of GOD'S silent message, now being distributed in nearly every city and town of any importance in the interior provinces of China.

(To be continued.)

The Evangelist Ts'en.

BY MR. J. F. BROUMTON.

TS'EN TSI-KWANG is a native of the KWEI-CHAU province. Our acquaintance with him commenced in the spring of 1878. Mr. Landale and I were seeking a teacher to instruct us in the language; this man was introduced to us, and we engaged him. He frequently heard the Gospel from us, but did not feel interested at all in it, and did not attend our meetings till the following year.

When Mr. Landale was about leaving, Mr. Ts'en came to our Sunday meeting; a native brother, who was then living in this city, used to exhort him faithfully. He soon saw the truth of the Gospel, but the fear of man and ancestral worship held him back from an open profession for some time, and it was not till early in 1880 that he took a decided stand. He then removed his ancestral tablet, and the tablet to Heaven and Earth, which nearly

all Chinese (in this district) have in their houses; and also moved nearer to us in order that his wife and family might attend our meetings. Being convinced of his sincerity, we baptized him in October last (1880), and rejoiced over him as the first-fruits of the Gospel in KWEI-CHAU. He has given us much joy by his consistent walk, and by his desire to learn more of the truth.

Early in this year Miss Kidd opened a girls' school, and our brother Ts'en was appointed teacher. He teaches them very faithfully. In the afternoon he helps me at the preaching-room, which we have opened here on a busy thoroughfare, and which we open daily for preaching the Gospel. I am thankful to say he grows in boldness. At first it was rather a struggle for him to preach to his fellow-townsmen. It is a great help to have him. For three years I have been without a native helper in the work, and we look upon him as an answer to many prayers. We ask much prayer that *many* native helpers may be raised up at all the stations. It is a pressing need.

There is a pleasant evidence of real change of heart in this man. Some years ago he was in very poor circumstances, and was induced to believe it was owing to his parents being buried in an unlucky spot. A more propitious site was found, and at a great expense the remains of his parents were removed to it (a thing frequently done in China). The money he had to borrow, and has never repaid it. Every Chinaman nearly is in debt, and their conscience is not troubled about it. Our brother, since his conversion, has most conscientiously striven to lessen the debt. He saves what he can (which is not much, as he has a wife and four children), and has already reduced the amount somewhat. We are glad to see this, as it is quite voluntary; and if he were inclined he might find many ways of eluding his creditors. He is very anxious that his wife should be converted. We trust we may yet see her brought in.

Ts'en's relatives opposed him very much when he told them he was a Christian. He is an only son, and so the ancestral worship of the family devolves on him. To discontinue this was an awful crime in their eyes, as they consider that those who have no posterity to worship them are consigned to unmitigated suffering and distress in the "unseen world."

We trust we shall have the prayers of our readers that our brother Ts'en may be blessed in his testimony here. He is very faithful in denouncing sin—or rather, in showing what sin is—for these poor people are so deceived by the devil, that it is most difficult to give them an adequate idea of what sin is. We are but a "little flock" here, there being but two* native Christians. An old woman whom we baptized last October died early this year. She was seventy-three years of age. God's grace found her at the eleventh hour. There are now two or three women inquirers. We trust they may prove sincere. The apathy and indifference of the people generally is indeed saddening to us, and we continually cry to GOD to *manifest* His power. "GOD is able of these *stones* to raise up children unto Abraham."

Miss Kidd has a nice school of thirteen girls here. They are boarders, and go home occasionally for a day or two; we hope that thus the Gospel may become known in many homes. Miss Kerr hopes to take up medical work among women, but since her arrival here she has been very ill; indeed, at one time we thought her to be dying. We trust she is now getting better. Besides these two sisters, my wife and self, we have two brethren, Messrs. Eason and Andrew, who arrived in China this year, and who are now engaged in the study of the language.

We do thank GOD for the open doors He has given in these interior provinces, and we trust that as He has brought us here He will make us a blessing to the poor souls who are "sitting in darkness."

Brief Notes.

Shen-si Province.

MR. GEO. KING writes from Han-chung Fu, on October 4th:—"I have been endeavouring to find a healthy house to move into—one with facilities for preaching in, close at hand—but have failed, while the landlord of this house refuses to re-rent it to any other missionary when I leave. A new case of fever, typhoid, I believe, in the adjoining house, looks bad; and altogether I am perplexed. I have been able to preach at times, but cannot do so regularly on account of the sickness of my child. There are some interesting cases of inquirers."

From several previous letters we extract the following items:—"To-day (August 14th) I baptized two men; one who has been accepted about a year, but was deterred by fear of man; another brought by dear old Mr. Wei, who comes twenty *li* every Sunday."

September 12th.—"I hope there will be some more baptisms soon; one, an old woman from *Pa-koh-shan*, and another a reclaimed opium smoker."

September 23rd.—"Our brother *Sie*, the baker, has been on a self-undertaken tour of preaching among the mountains, etc., and has been much encouraged. He met with one of the members who, I feared, was not in earnest, as he never came here to join us in worship, but Sie thinks he is really remembering the truth and believing it. He found another, named *Li*, who appears to be bearing good witness for GOD. Several seem to be much interested. We were grieved, however, to hear that *Li* seemed in danger of taking too much wine. It would be a great pity for Satan so to mar his otherwise faithful testimony. The wife of one of our brethren, a dear aged man, was very much against his joining us; but now she seems much changed in spirit."

MISS WILSON writes from *Han-chung* on October 24th. She is in feeble health, but is, nevertheless, endeavouring to do what she can. Her principal sphere of service is among the believers, whom she is able to help much in the Scriptures. She works also among the unconverted; principally by taking Christian natives with her, who repeat more clearly and enlarge upon the truths she desires to make known. Most of the country-people speak a patois, and have only a limited knowledge of the Mandarin language.

* Three others have been baptized since this account was written.

Shan-si Province.

MR. SAMUEL B. DRAKE writes from P'ing-yang Fu, on August 14th :—"I have again returned to this city, and am about to re-commence work in this district. I was sorry to find both Mr. and Mrs. Turner in a weak state of health, both requiring a change. Most likely they will go to T'ai-yüen Fu for a few months. Whether they go or not, both need a change. I enjoy being among the native Christians again, and feel quite at home with them."

MR. AND MRS. J. J. TURNER have had to leave P'ing-yang Fu on account of health. They went together to T'ai-yüen Fu, where Mrs Turner remained, while Mr. Turner came on to Che-fu to confer with Mr. Taylor on the subject of his return to England for a time in the spring. He fears no less change will fit himself and his wife for effective work.

MRS. TURNER writes from T'ai-yüen Fu, on Oct. 13 : "It does seem like old times to be here again. I am thankful to be feeling a good deal stronger than when I first came up. I am quite glad to be in T'ai-yüen to help to make up for dear Miss HORNE'S absence. I think Miss LANCASTER and Miss KINGSBURY are getting on very well, and they seem so happy together. It is pleasant to be able to visit among the Chinese whom I know in the city. I am asking the LORD JESUS to make me useful while here, and I am holding myself open for any work that comes to hand."

MR. LANDALE writes from T'ai-yüen Fu on September 16th and October 16th, mentioning the arrangements made for assisting Misses LANCASTER and KINGSBURY, who have had to take charge of the girls' school before their knowledge of the language was sufficient for all the duties connected with it. In Mr. PIGOTT'S absence Mr. and Mrs. LANDALE have themselves taken temporary charge of the boys' school ; and as to the girls' school he writes :—"Our present plan is as follows : My wife goes down for a good part of Sundays, Mondays and Thursdays, and I go down on Saturday morning. *Lao-yang* (the native helper) or Mrs. Richard go down on other mornings. My wife slept a night there, and may do so again if necessary ; and we make a point of popping in at odd times." "*Dr. Schofield* has patients almost every day dropping in—small Mandarins and expectants waiting for office, and others. Lao-yang helps him by speaking to them, and when necessary, acting as interpreter. Besides this, a good many people, more or less interested, drop in there from time to time for conversation with *Lao-yang*."

DR. SCHOFIELD writes from T'ai-yüen Fu : "The medical work I limit strictly to two days (afternoons) a week, and get nearly all the remaining days for study of the language. We had over 600 different cases during the first six months of this year. Last Saturday we had a case of thigh dislocation over the *obdurator foramen*, thirty-five days old. Under chloroform it went in after a good deal of manipulation, and the man is doing well. *Lao-yang* speaks very well and earnestly to the patients, and several inquire of him personally afterwards. Messrs. LANDALE and PIGOTT speak every week to the men, and Mrs. LANDALE to the women. We are praying earnestly for blessing, and believe GOD will give it." . . . . "We find the heat much easier to bear than in Che-fu. Lao-yang, according to his own expressed desire, has been preaching with Mr. PIGOTT every night at our gate, and there has always been a quiet and attentive audience of 20 to 100. *Chü-hwe*, one of the P'ing-yang Fu Christians, who is to marry *Su-mai*, has been here a few days and has been very earnest in speaking to the patients and others who come here. It is most refreshing and cheering to see a man, who two years ago was an idolater, a really earnest and warm-hearted follower of CHRIST." *August 26th*. "My dear wife and boy are quite well. The thermometer reached 98° in the shade on two or three days this summer, but there have only been thirty-five days in July and August in which the maximum shade has exceeded 80°. We are very thankful to have come here, for as far as I can see at present the climate is likely to suit us as well as England. On Wednesday and Saturday afternoons there are generally from twenty to thirty patients. Last Saturday I admitted a poor man who had been bitten in the neck by a wolf some days before. He improved very much on Sunday, and seemed much better on Monday : in the afternoon I was hastily called, and went down at once to find him dying. In five minutes he was dead, owing, I believe, to the entry of air into a vein. Will you pray earnestly for a blessing on T'ai-yüen Fu? We long to see the LORD working here as in P'ing-yang Fu."

MISS LANCASTER writes, on October 15th :—"I am sure you will be glad to hear we are getting on nicely. There are difficulties, but we must expect them until we know more of the language. The LORD is blessing us by giving us to realize more and more of His presence. Both Mr. and Mrs. LANDALE have been exceedingly kind, and help us all they can. We expect to lose two of our elder girls very soon. Four of the elder girls we trust are Christians."

MISS KINGSBURY writes from T'ai-yüen Fu, on September 19th :—"I have now regained my usual health and strength, and am feeling better than I have done since being in China. We miss Miss HORNE very much. Miss LANCASTER and I are now living alone, Mr and Mrs. LANDALE being at the boys' school. They are very kind in helping us in every way they can. Lately we have been much helped with the language, and feel to be getting on. I long to be able to speak freely, and to begin my work among the women here, so that I may soon be able to tell to some who know it not the glorious news of a SAVIOUR'S love. Thanks for the money sent. The LORD is so good in continually supplying our every need. Oh, to live nearer to Him, and to be more faithful in our work for Him !

Shan-tung Province.

MR. AND MRS. JUDD, of Che-fu, and their family are in good health ; and the work in their hands is making progress. Two persons have recently been baptized and added to the native church, and there are several inquirers. Mr. Judd has many opportunities among the European residents, and openings occur on the shipping from time to time in port. Beside other efforts, one English service on Sunday evenings is regularly maintained.

MR. W. L. ELLISTON continues to labour among the children, and expects shortly to move into a new school-house, which is being erected to meet the growing requirements of his work.

MR. AND MRS. NICOLL, of Ch'ung-k'ing, are finding their health greatly improved by staying in Che-fu, and are helping in the work as opportunity serves. It is hoped that the hospital and dispensary will soon be opened, and that thus an important addition to the existing agencies for the spread of the Gospel may be put in operation.

MRS. BALLER AND MISS SOUTHALL are helping in the school, in addition to which Miss Southall has a weekly class for native women, and sometimes visits them at their homes in the villages. She also gives assistance in work among foreign seamen.

Yun-nan Province.

MR. AND MRS. GEORGE CLARKE, who reached Ta-li Fu on the 7th of June, were well when last heard from. The premises which had been rented for them they were unable to obtain full possession of; but they hoped that no insuperable difficulty would arise to prevent their getting a suitable place at a moderate rent. We would ask for these pioneers, in their

remote station, very special remembrance in prayer. They are peculiarly cast upon the LORD, as the difficulty in communicating with them is very great, as well as the expense. We rejoice to think they are as near the throne of grace as we are.

MR. F. TRENCH, who was to have proceeded to Yün-nan Fu, got no further than Kwei-yang Fu. He arrived there on the 31st May, and remained until the 22nd September, when he felt it necessary to seek for medical help, and commenced his return journey to Shanghai, which in due time he safely reached.

MESSRS. EASON and ANDREW have been studying the language at Kwei-yang Fu, and are expected to proceed shortly to Yün-nan Fu to commence work there.

Kwei-chau Province.

MR. J. F. BROUMTON writes from Kwei-yang Fu on September 22nd:—"Miss Kerr is apparently getting worse, and as there seemed little prospect of her recovery here, she left to-day, accompanied by Miss KIDD and a native woman, and Mr. TRENCH. During Miss KIDD'S absence my dear wife will take charge of the girls' school. You will rejoice to hear that we baptized three women yesterday. They have professed faith in CHRIST for some time, and we believe they are sincere.

The first, Mrs. Shie, was employed as servant by Miss Kidd and my wife last autumn. She was then a staunch idolater, fasted on the 1st and 15th of the moon, and would not kneel at family prayers. At last the truth reached her heart, and one morning when they were kneeling at prayer, she said—"*I* will worship the true GOD," and then went down on her knees. She is a determined sort of woman, and we trust will prove a good helper.

The second is a woman named Tseo, who also met our sisters last year, and heard the Gospel from them. She used to smoke opium, and early in the year went to stay at Miss KIDD'S for the purpose of breaking off the habit. She was there some time, and was cured; the truth seems to have reached her heart. She sent her little girl to the school, and Miss Kidd thinks the girl is converted too. Mrs. Tseo's husband also learned the truth from his wife and child, and from our native brother Ts'en. He attends our Sunday meetings, and we hope, if not already converted, he is not far from the kingdom. He wishes to be baptized, and I am somewhat perplexed as to receiving him. He has very bad health; I think he is in consumption. He is supported by his wife, and is very subject to dysentery, and to alleviate this smokes opium. He has done this for long, and fears the consequences of giving it up.

On the morning of her baptism Mrs. Tseo brought the family idol—a goddess of mercy, and gave it to Miss Kidd. Rather fearing her husband's displeasure she brought it stealthily. This we felt was not right, and told her to speak to him about it. We were glad to find he agreed to the idol being given to us. They have had the idol stowed away in a loft for some time, and had not worshipped it, yet it was rather a wrench for the man to part with it, as it was given him many years ago by a relative. The neighbours to Mrs. Tseo all know that she is a Christian; she is not afraid to confess it. May she have grace to let her light shine before men.

The third woman baptized is a Miao-tsï, the wife of the man who went with us to Wu-ch'ang. She does not know much Chinese, and is a simple-minded young woman. She was employed by Miss Kidd in January, and does the washing for the school. During Miss Kerr's illness she was a most faithful attendant on her. Her husband, I am sorry to say, does not seem interested in the Gospel, but he has a tender heart. This morning he cried like a child when Miss Kerr was leaving.

MISS KIDD wrote from Kwei-yang on September 15th: "I have now fifteen scholars, including two wee things whose sisters are in school. Two of the mothers have given their own children nice new clothes for Sunday. I should so like if they all would provide for them. Perhaps by-and-by they will, when they begin to see the advantages of their education. At first we could make no rules; we were glad to make a commencement anyhow. Now we are fairly started, we may be able to introduce rules. A week ago a woman brought a little girl who was to be her son's wife, and said she would be glad to have her son educated with us too. I quite like the idea of the husband and wife being brought up in the knowledge of the truth. We are all praying about a boys' school being opened next year. It is not only an influence gained over the children, but one over the parents too. Coming backward and forward they must get to know the Gospel well."

A later letter has been received from Miss Kidd, from Ch'ung-k'ing, dated October 8th, in which she gives some account of her journey to that place. Since then she and Miss Kerr have safely reached Shanghai.

Si-ch'uen Province.

MR. J. H. RILEY is now in charge of the work at Ch'ung-k'ing. (Mr. Nicoll had been for some time in a feeble state of health, and was suffering from disease of the heart, and increasing feebleness, which appeared to point to the need of change. On the 3rd July, the British consular officer was attacked by a Chinese crowd, and the house in which his servant sought refuge was destroyed. The excitement became so great that the brethren concluded that Mr. Nicoll had better leave immediately. We have mentioned his arrival in Che-fu, and the improvement of his health above.)

Mr. RILEY writes on the 5th September and informs us that he had been able to make arrangements for forwarding Mr. Geo. Clarke's letters to Ta-li Fu, and also for the sending remittances on to him. He pleads earnestly for more labourers for SI-CH'UEN, and especially for a medical missionary. He says: "We have daily a good number of patients to whom we give remedies as far as we are able. Suicide is terribly common here. Last month we had twenty-six cases, twelve men, twelve women, and two girls. One was dead before I arrived, but the others all, I believe, except four, were brought round. Of the twenty-six one had tried to hang himself, the rest had taken opium. We have made arrangements for renting another house here. Mr. NICOLL saw it before he went away." On September 28th he writes: "We have rented a shop here for 12 Tls. per annum, and intend to open it for preaching to-morrow. A few days ago, a child, two months old, was left at our door; we have taken charge of it, and engaged a nurse to take care of it. She brings it now and then for us to see, but I hope before long you will be able to send a lady missionary or two, as looking after babies is not quite in our line. A man who attempted to hang himself last month, has tried again, and this time succeeded." On October 11th he writes:—"We had the pleasure of baptizing Mr. Wen on 1st inst., and last Sunday Mr. Wang, the last convert baptized by Mr. NICOLL here, returned after a visit to his home. Mr. Wen leaves us in a few days for his home in Chen-tu, the capital."

MR. SAMUEL R. CLARKE reports that his own and Mr. Riley's health have been sustained through the summer and autumn.

Hu-peh Province.

MR. J. J. COULTHARD has been preserved in health through the summer at Wu-ch'ang—a cause for much thankfulness, as Wu-ch'ang is very trying in the summer. He writes on October 28th: "MR. and MRS. EASTON and Miss JONES left us yesterday for Ts'in-chau. They have a comfortable boat. We enjoyed a happy little prayer-meeting in the cabin, commending one another into GOD'S hands. MR. PRUEN improves very slowly, and must leave for Che-fu the very first

opportunity. I am daily looking for MR. TRENCH, with MISSES KIDD and KERR. [As mentioned above, we have since heard of their safe arrival.]

MR. W. L. PRUEN has been severely ill, having suffered much from diarrhœa during the summer. In consequence, he has had to leave Fan-ch'eng, and though improved by his stay at Wu-ch'ang (as mentioned in the preceding paragraph) will have to proceed to Che-fu for further restoration. We give a few extracts from his letters written before leaving Fan-ch'eng.

On the 9th July he writes: "Mr. Cameron, who had been engaged in colportage in SHEN-SI, arrived here on June 23rd for books, and left on the 29th, taking with him ten boxes of portions of Scripture, and hoping to visit all the cities along the HAN river. Since last writing I have spent my time, as usual, in outdoor and indoor preaching, besides medical work and study. The people are friendly. I nearly always have attentive listeners out of doors, besides the many who come to the house on an afternoon."

July 22nd.—"My first hospital patient—a case of necrosis of tibia—is doing well. The man whom I baptized went away two days ago, saying he had found work outside the city."

August 11th.—"*Chang Yu-fah*, latterly Mr. Parrott's assistant, arrived here last week, and helps me greatly. He is preaching every afternoon except Sundays to the visitors who come daily—about twenty in number. I have now three beds and three in-patients under treatment."

August 29th.—"This is our first cold morning. *Chang* helps me greatly in preaching. I have now finished for the fourth time preaching all over our quarter of the town. The population of Fan-ch'eng is said to be 40,000 souls. I have a few patients every day, besides the in-patients, of whom I have had five; two of them are now with me. One of those now with me applied a few days ago for baptism. I had never spoken to him particularly on the subject, and advised him to wait on the LORD about the matter."

Ho-nan Province.

MR. H. W. HUNT having completed his arrangements in Ju-ning Fu, left for Shanghai, where he was united in marriage to Miss Smalley on the 24th October, after which he left for his station. Mrs. Hunt will be the first European lady who has entered the province of HO-NAN, and we trust that she may prove a blessing to many of her own sex in Ju-ning Fu.

MR. SAMBROOK has been making a journey to this province for the purpose of Bible colportage. The details of this journey have not yet reached us.

Kiang-si Province.

MR. CARDWELL writes from Ta-ku-t'ang:—"A suitable house has been offered in the street, which in all probability we could occupy at the new year. It would afford accommodation for school and other purposes, which we are much in need of. It would involve extra rent, however. As the object for which we came here—viz., the evangelization of the province, seems to be obstructed, we are very desirous to extend our work among the people nearer home."

MR. RANDLE has recently visited his KIANG-SI stations. There has been much sickness among the native Christians. One valued helper, the wife of another, and an earnest and influential Christian and his son at a third station have been removed. Writing on October 1st, he says:—"At or near *Peh-shih-kai* there are upwards of twenty converts. We have hitherto had no house at this place. The converts met at the house of one of their number who died last spring. The widow being poor and alone, I concluded to rent the house, which is both large and cheap. Its rent is 5 dols. (18s. 9d.) per quarter. I was sorry to find Mrs. Pan really dying. She was conscious, and confessed her trust in CHRIST. From a dark and dirty room she passed away on the night of Thursday, September 1st, to the bright light of eternal glory. That same night a promising youth of fifteen years of age, the youngest convert in Ta-yang was taken to be for ever with the LORD. Shortly before he died he told his father he was going to heaven, as GOD was calling him. The father being in straitened circumstances at the time, the converts readily and heartily subscribed for his coffin and other funeral expenses, with but a little help from me. I went next morning to Ta-yang, and conducted the funeral service. Little did I think that in another fortnight the father himself would be laid in his coffin. He was then well, but completely sorrow-stricken. Yü Sien-seng, our helper at Yuh-shan, also lay dangerously ill with a stubborn form of diarrhœa, accompanied with much sickness. He was happy in the LORD, quite patient and resigned, and quite ready to go when the LORD should call him. On Sunday thirteen converts partook of the communion, while ten or twelve others interested in the Gospel were present. Afterwards I examined six candidates for baptism. Yü Sien-seng passed away on the 21st September to his eternal rest.

Gan-hwuy Province.

MR. PEARSE writes from Gan-k'ing during September and October as follows:—

September 3rd.—"I have just returned from a short journey to Chï-chau, Ta-t'ung, and Wu-hu. Mr. Cooper accompanied me. We had some encouraging meetings, but no additions to the Church. On this visit we took an opportunity of seeing Kin-hwa-shan, a beautiful place, much cooler than the plain. The accommodation is not very good, but might do for a change."

September 5th.—"I baptized two men here (Gan-k'ing) this morning, both natives of this place. One is a small farmer from a village 15 *li* off. The other has been in our employ for some time."

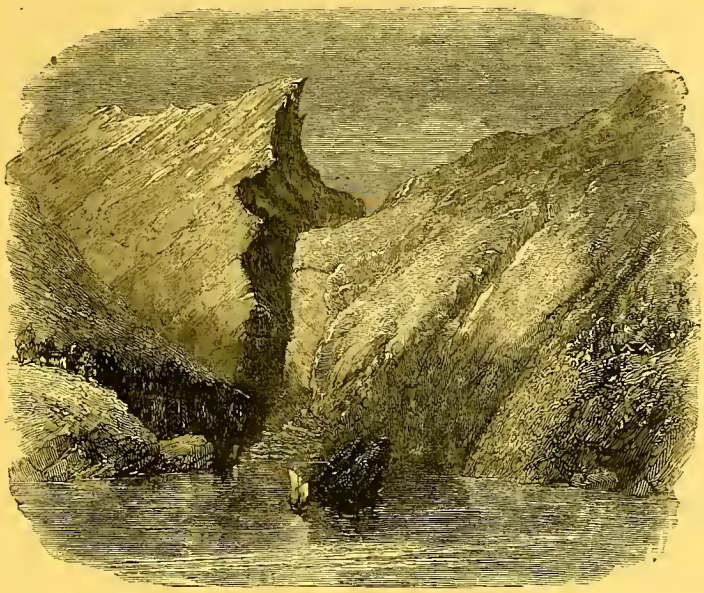
September 26th.—"I set out on a journey with Mr. Thorne, but had to return, after visiting T'ung-ch'en and Sin-kiang Hien, owing to an obstinate attack of ague. I am improving now, but do not quite get rid of the ague, and am still weak. When equal to it, I hope to go out again, with Mr. Cooper probably for a travelling companion. Misses Hughes and Smalley are working well among the women. I shall be very sorry when Miss Smalley leaves us for HO-NAN."

MESSRS. COOPER, PROTHEROE, and GASSICK have been studying the language at Gan-k'ing, and we hope may soon have their mouths opened to speak to those around them the unsearchable riches of CHRIST.

MISS HUGHES sends us some intelligence about her work since leaving Yang-chau for Gan-k'ing. On August 29th she wrote: "You will be pleased to hear that Mr. PEARSE, myself, and the children had a most pleasant journey to Gan-k'ing. We did not have one mishap by the way. I felt truly sorry to part with MISS DESGRAZ, for she had been so kind to me whilst with her. MR. PEARSE has made the house most comfortable, and it certainly is very convenient for the school. I am able to keep everything under my eye. MISS SMALLEY is very pleased with it too. We have an excellent teacher, one really able to teach us. There is much to be thankful for. *Lu Si-mu* teaches the children sewing in the afternoon, and in the morning we have a nice teacher, who instructs the children in writing and in the character. I teach them during the rest of the day. Ts'ai-ying, the girl baptized here in the spring, is very much changed since I saw her. She appears to be walking very consistently. I think the girls are happy in the change."

October 4th.—"MISS SMALLEY and I visited a village last week, about four miles away. We had a good time, and much enjoyed it. I suppose MISS SMALLEY will soon leave me now. Is there any prospect for a companion for me? I shall feel very lonely without MISS SMALLEY."

CHINA'S MILLIONS.



MOUTH OF THE FUNG-SIANG GORGE, UPPER YANG-TSI *(See p. 34).*

To the Friends of the China Inland Mission.

LETTER FROM MR. HUDSON TAYLOR.

THE YEAR is drawing to a close, and before these lines can reach your hands it will have terminated. It seems fitting, therefore, to take a brief review of some of the dealings of GOD with us during this year, so far as it is completed, that we may rejoice together in GOD'S goodness, and sympathise together in some of the trials and difficulties of those operations in which we are fellow-workers.

First of all let me thank you, dear friends, for those kind and liberal contributions by which you have evinced your love to the LORD JESUS, as well as your interest in His work in China. Very gratefully has that help been received by us, and not unfrequently when distributed, it has been GOD'S answering message to earnest prayers of our dear missionary brothers and sisters, who far from all human help had expended, or all but expended, the funds previously sent to them. Some few testimonies to God's faithfulness in thus meeting the immediate necessities of our friends have appeared in CHINA'S MILLIONS. Oftentimes we have wished we could, in some private way, make known to you the joy your gifts have brought, or the important help they have rendered, to tried and wearied labourers in their remote and lonely stations. For obvious reasons, the publication of most of these cases must be deferred till that great day, when GOD shall bring all secret things to light. Then I am sure you will rejoice, more than ever you can do now, in having had fellowship with our beloved brethren and sisters. Though our needs have been many and great, I can again testify that GOD has supplied all our real needs, though ofttimes more sparingly than had we had our choice might have been done. But for all the trials of faith we can thank and praise Him: doubtless He sees them necessary; and if under them some break down and fail, those who have real faith in Him become confirmed and strengthened. Ofttimes have I wished it was in my power to write personally to one or other of our home friends, but the claims of the work here have precluded more than the briefest home correspondence, and I can only take this mode of

thanking the kind friends who have given donations for the personal use of my dear wife and myself, as well as for the general work of the Mission.

We were very thankful, early in the year, to receive a few reinforcements. Though much fewer than we hoped for, the coming of those who arrived not a little cheered and encouraged us. Not to speak of new work, our present work cannot be maintained, and properly followed up without frequent reinforcements; and the doors opening on every hand are loud calls to us, and to you, to pray the LORD of the harvest to send forth more labourers into His vineyard. We have been greatly rejoiced in noticing the coming out of not a few missionaries from England and America in connection with various Missionary Societies labouring here, and we do not for a moment suppose that GOD limits His answers to our prayers to the few who can come out in connection with our own work. Let us continue to ask for many more labourers in connection with our own and all existing efforts for the spread of the Gospel in China.

You will have noticed in the pages of CHINA'S MILLIONS that several have had to return home this year, and we have had to mourn the loss of Mrs. King, removed from an important and needy sphere of labour. Our new Sanitarium in Chefoo has, we believe, obviated the necessity of return to England in the case of several of our number. Mrs. Pearse, Mr. and Mrs. Williamson, and Mr. Baller required a further change, and other causes, combined with impaired health, have led to the return of a few others. In all these cases, except two, the whole expenses of the journeys have been borne by those returning or their friends.

Besides the temporary loss of those who have returned home for a season, the connection of five of our brethren (and of course their wives) with the Mission has been terminated. One of these was requested to retire, and did so. One was urged to go home on account of convulsive fits, but preferred to retire, and remain in China at his own risk; another, who was a Baptist, resigned to prepare for Episcopal ordination, wishing to work in an exclusively Episcopal mission. The remaining two voluntarily gave in their resignations, no longer desiring to carry out the principles of the Mission, or to live the life of faith it involves. It has been cause for thankfulness, that in all these cases the separations have been made in a friendly and Christian spirit, and we sincerely hope that those who have left us, may serve the LORD with acceptance in spheres for which they are better fitted. May we suggest to you, dear friends, in your prayers for us, to ask very definitely that GOD would be pleased to strengthen the faith of all those who assay to join us or are already out in the field; for without full consecration and strong faith, the connection of any worker with us will surely prove temporary. The strain upon us here is more than flesh and blood can bear. Only those called and upheld by Him—those who look directly to Him for guidance, and help, and support, can permanently bear it. While we see Him who is invisible, these trials of faith do not interfere with our spiritual joy and efficiency, but on the contrary, promote them, otherwise depression and failure *must* result.

If during the past year trials have not been absent, our occasions for rejoicing at *God's* goodness have far outnumbered them. Week by week in our prayer-meetings have we had to give thanks for souls saved in one station or another, for backsliders restored, for missionary journeys safely taken, for new doors vouchsafed for the spread of the Gospel. During the present year our brother Hunt has been prospered in the province of HO-NAN, and in the city of Ju-ning Fu he has rented suitable premises, to which he has taken his wife, who as Miss Smalley laboured in the Gospel for some years in Yang-chau, and latterly in Gan-k'ing. Mr. and Mrs. Geo. Clarke have travelled far west to the city of Ta-li Fu, and have found a home for themselves there which we hope may prove permanent; if so, we can add two more to the five provinces in which our brethren and sisters were resident out of the nine for which a few years ago we commenced a special effort. The two remaining provinces in which there are no resident missionaries are the adjoining provinces of Hu-nan and Kwang-si. The former has not only been frequently visited by our brethren and twice traversed by our missionary sisters, but after shipwreck our brothers and sisters spent some days in one of the villages near Hung-kiang, and proceeded thence overland, and even slept in rowdy cities into which a short time ago men feared to enter. We have no doubt that in due time GOD will give us homes in both these provinces.

The first converts have been baptized this year in our stations in the provinces of KAN-SUH and HO-NAN, and also in the Fan-ch'eng station; and in KWEI-CHAU the first convert among the Miao-tsï has been baptized in the person of a Miao woman in connection with Miss Kidd's school.

Death has taken its tribute from among our native helpers, native Christians, and children in our schools. Under no circumstances does the Gospel shine more than in the triumph and peace it

gives to the departing, and in the strength and comfort it imparts to the bereaved. The death-bed scene in the case of one of Miss Murray's girls was such as is rarely witnessed even in Christian lands. With such evidence that GOD is with us, may we not well give thanks and take courage?

Among the newer works of the year, we may refer to Dr. Schofield's medical work in T'ai-yüen Fu, SHAN-SI, which is becoming more widely known among the people; and to the building of hospital and dispensary premises in Che-fu, which will (D.V.) be opened before the close of the year. We may also refer to the important educational work being carried on at Che-fu under the care of Mr. Elliston. A suitable site has been purchased, and appropriate premises have been erected, which the growth of the school has rendered very desirable. When the importance of Protestants not being compelled to send their children to Roman Catholic schools for education is considered, and the value of suitable education for the children of missionaries is remembered, the necessity for this effort will become apparent. Ten children of missionaries have received instruction in this school during the present year. A separate school for Eurasian children is a desideratum which we hope ere long to see supplied. We may add that we have reason to believe that several of the children in the school have been converted during the past year. It is not intended that these schools shall be dependent on the general funds of the Mission. It is hoped that a few special donations may be given in aid, as missionaries' children are received at reduced rates, and that the fees will cover the general expenses.

And now, dear friends, we ask your continued earnest prayers, that GOD will fill us all with His Holy Spirit, fit us for further service, and more largely use us to His glory; that He will, as He sees best, supply all our needs, temporal and spiritual, mental and physical; that He will glorify His great name in connection with the momentous work—yours and ours—of making known to perishing heathen in every part of China the unsearchable riches of His grace. No one knows the difficulty and the trial of being cut off from all home comforts and all home privileges except those who have experienced it. Do, dear friends, all in your power to lovingly strengthen the hands that sometimes hang down, to confirm the knees sometimes too feeble, of all engaged in this service.

May the GOD of all grace abundantly bless you, and grant that always having all sufficiency in all things, you may abound to every good work. Soon He that shall come will come, and will not tarry; then, beloved fellow-workers, we shall rejoice together with great joy.

Yours gratefully and affectionately,
In CHRIST JESUS our LORD,

Wu-ch'ang, Nov. 26th, 1881.

J. Hudson Taylor.

Bhamo, Upper Burmah.

Extracts from recent Letters from

MR. J. W. STEVENSON.

July 27th, 1881.—I am thankful to report my arrival here yesterday in good health. I was sorry to find brother L—— looking ill, though he says he is now very much better than he was some time ago. He has been here nearly a year, and it has been a year of sickness to him. I am cheered to find him hopeful, and I do trust he will be fully restored to health, and be much used of GOD in these parts. Few listen attentively to the Gospel, and this is also a deep trial to him.

I enjoyed a week with Mr. Grant at Singapore. At Rangoon I gave a lecture on our missionary journey across China, in the American Methodist Episcopal Church. A fair audience turned out.

The Flotilla Company are now running a weekly steamer between Mandalay and Bhamô. I came up from Rangoon in thirteen days. This is very quick.

I am again deeply impressed with the great difficulty of the work in this place, and I pray I may all the more be cast upon the LORD of HOSTS for help and guidance.

August 31st.—We have had incessant rain during this month. Brother L—— has improved considerably; in fact he has better health now than ever he has had in Bhamô. He is also in good spirits. Thank GOD, my own health is good. I always dread August in Bhamô.

On the 27th of this month Father Haillenz died of violent fever, after a very short illness. He was very strong and healthy-looking when I returned here towards the end of last month. He had been in Bhamô a little over four years. He told Mr. Freiday, some days before he died, that he hoped he had a place in heaven through the merits and death of CHRIST. The fever was so violent that he had to be tied down: the two other fathers could not manage him. The Roman Catholics have had to give up the station they had on the Kachen hills. The hostile character of the Kachens and want of encouragement are the causes given.

The Karens (evangelists connected with the American Baptist Mission) continue to live in peace on the hills.

Brother L—— and I eagerly embrace every opportunity we can get to bring the blessed Gospel before the Chinamen residing here. During this last month a few have given us encouragement by listening attentively, and also by repeated visits.

I do long to see some of these men brought to CHRIST, and am looking expectantly to GOD to answer our many prayers.

September 30th.—Through the LORD'S mercy, I am now quite well again, though for three weeks I was very ill from jungle fever. Brother L—— is now in good health, and working on in good spirits.

It is very painful and trying to me not to be able to report any signs of spiritual blessing attending either brother L——'s or my own efforts among the Chinamen here. We get listeners, but they are as a rule very listless hearers. It is nearly six years since I first landed in Bhamô, and I cannot recall a single instance of a Chinaman who openly opposed or argued against the Christian doctrines we preach. They indolently assent to all you say, and there, so far as we have seen as yet, the matter rests. I don't of course mean to imply that the Gospel has lost its power, or to justify myself by so saying. Doubtless the fault lies with me, and I pray GOD to show me where it is. The work here certainly demands most earnest prayer, and I trust all who take an interest in the LORD'S work in these parts will pray fervently for showers of blessing, and the manifestation of the LORD'S power to save degraded sinners here.

Yun-nan Province.

LETTER FROM MRS. G. W. CLARKE, OF TA-LI FU.

(To Miss Kidd, of Kwei-yang Fu.)

JUST NOW we have no visitors, so I must write a few letters, as I have only the guest-chamber where I can be quiet. We still have visitors every day, but not so many now (August) as at first. Then they used to come early in the morning, and stay all day: often I did not know where to hide myself. We have not yet received any letters. We should so enjoy a good packet of them.

I forgot to tell you, when I wrote in July, that there was still snow on the mountains. It was sold in the streets, where I ate some. I like so much to look at the mountains and the lake: they remind me so of home. We are close to the city wall, and can take a nice walk without being troubled by the people. We have been in a boat on the lake, but it was too hot to enjoy it much. September is the best time. We have not found another house yet. I do not know what we shall do when our six months are finished: the Roman Catholics will certainly try to put us out, and my husband does not like to go to the magistrate for help. We read this morning in Daniel: the three young men might have come out of the fire, but they waited GOD'S time; so will we, persuaded GOD will have a place for us to live in when the time comes for us to leave this house.

I have not met with a suitable woman yet to engage. There are several applicants. My husband helps me to speak to the women when they are many. I do not know when I shall have a school. What patience is needed to commence a new work! The people here are poor, and I think do not care much to educate their girls. I have not been in the city yet (we have only been on the wall): I fear too many people would follow us, because here they are more curious than they were in Kwei-yang Fu. I have had women as visitors who live many miles from the city. I like these country women. My husband has had many men to see him who said they had never seen a foreigner.

Two men are very interested in the Gospel: one was formerly a military mandarin, and the other a Buddhist priest, who has gone back to his temple in the mountains, two days' journey from here. GOD will enlighten them to understand His message of love. If it were not for the Roman Catholics, I believe we might live as quietly here as at Kwei-yang Fu. GOD will judge between us and them. Two families occupy the house for which we have paid, and in our only little yard they have their pigs, fowls, and children, so you may imagine what a nice place it is!

Here we are on the road to THIBET. Men come here from there once a year with goods for sale and to buy themselves. The road to Bhamô also is but a few miles from here.

August 18th.—We only found yesterday a way to send letters, so we prepare them for to-morrow. A year ago we rejoiced over the birth of our darling little boy. How soon it has passed! I so very often think of that little child, now in the glory. What a change in the year! It is so much better for us not to know the future. Have you been again to see his little grave?

We have now splendid weather, and go out every evening on the wall to admire the lake and mountain. I really like this place. I am sure some day others will follow us here. A medical man is very much needed, for (is it not strange, with such beautiful surroundings?) there are illnesses of almost every kind. We have not yet a house, and the people will not let us have this. But we both feel GOD has really called us to come here.

September 6th, 1881.—Our letters have been waiting a fortnight in the shop, till they send their own things on to Yün-nan Fu, so we open the parcel to add a few lines more. We have tried to send a man on with them, but that is impossible: there are so many thieves on the road. If Mr. Trench be not at Yün-nan Fu, and if our letters are enclosed in his, I do not know when we shall receive them. We do feel so assured that we have obeyed the call of GOD in coming here.

This province is more important than Kwei-chau, for it is much larger and more populated. There are around our lake 350 villages, and no Protestant missionary except ourselves. The Romanists have been so long everywhere. It seems to me we are much behind them.

On a very clear day we can see the outline of a very high mountain in THIBET. We have now a teacher, but still no other house. It is evident from what a French priest told me that the Bishop does not want us to live here. Notwithstanding all that, we are very happy in Ta-li Fu; we are in good health, and realize the presence of GOD with us.

Yu-nan and Kwei-chau.

MR. F. TRENCH'S MISSIONARY JOURNEY.

MR. F. TRENCH has taken an extensive circuit this year. Leaving Shanghai, where he had been for a time under medical treatment, in the spring he crossed the HU-NAN Province to Kwei-yang Fu, the capital of KWEI-CHAU. With reference to this journey he wrote :—

"God's loving-kindness and faithfulness have accompanied me through another journey. I arrived here on the 31st May. My journey from Wu-ch'ang to here, including stoppages on the way, occupied sixty-one days. I remained at Ch'ang-teh Fu four days; our friends did not arrive; but GOD gave me the opportunity of preaching there. Ere leaving Ch'ang-teh Fu it became evident to me that GOD had ordained that I should not accompany our friends, and that He was sufficient to assist and care for them.

"I preached at Ch'ang-teh Fu, Hung-kiang, K'ien-yang Hien, Yüen-chau Fu, etc., and remained five days at Chen-yüen Fu. I rejoice that I had the privilege of speaking of CHRIST at these and other places. The people were, on the whole, quiet; and *at no place was I hindered by officials;* the Almighty One was with me. I thought, from what I observed on different occasions, that there was more ill-feeling manifested by the people because I was a foreigner than last year. This was, perhaps, owing to the crisis of war with Russia during the past year. This bad feeling was generally more shown by travellers we met, than was the case in the cities I entered.

"I changed boats in the first part of my journey three or four times, for speed's sake; and I met with no mishap on the way. I found only Mr. Samuel Clarke at Kwei-yang Fu on arriving. He had been here between two and three weeks, Mr. Geo. Clarke having left three or four days after his arrival for Yün-nan Fu, and thence to Ta-li Fu. Our brother had taken the deeds, giving him possession of the house at Ta-li Fu, with him.

"A letter came here three days ago from Mr. Broumton o Miss Kidd, written from a small place near Hung-kiang, dated 25th June (rather more than two weeks after we had passed). They had been there a week, having been shipwrecked. Our brother Broumton said that they expected to leave in 'a few days,' and travel from there by road. Hung-kiang is, *by water*, about 600 *li* from Chen-yüen Fu; but by the road the journey must be considerably shorter. I intend leaving here to meet them the day after to-morrow. We have further news of them in a letter received to-day from Mr. Riley, at Ch'ung-k'ing. He said they had heard that one of the party, apparently either Mr. Andrew or Mr. Eason, had had an attack of small-pox on the way, and that they had all remained at Ch'ang-teh Fu some days for him to get better ere proceeding; subsequently, they appear to have met shipwreck! I hope we may soon see them, and join together in thanking Almighty GOD for hearing our many prayers for one another. How often I prayed for their safety when on the journey, and we daily remember them here.

"Miss Kidd is having much blessing in her work. Two women have been baptised since my visit about this time last year; and two more are awaiting Mr. Broumton's return to be baptised by him. She has, too, a girls' school. We have had daily preaching in the hall here. There are many among the people of this town who appear evidently to acknowledge the truth of what we teach. We pray that the HOLY SPIRIT may give boldness to some and lead many to seek the LORD JESUS. I think that much prayer and daily testimony would ere long prevail with the Almighty to manifest His presence here wonderfully."

After staying some time in Kwei-yang Fu, it became evident to Mr. Trench that he must abandon his purpose of going to Yün-nan Fu, and must ere long return to Shanghai. Meanwhile, Miss Kerr's severe and all but fatal illness took place; and when it was determined that Miss Kidd must take her to Shanghai Mr. Trench was able to escort them. Leaving Kwei-yang Fu on 22nd September the return journey was commenced, *viâ* Ch'ung-k'ing. Opportunities were frequently found on the way for doing missionary work, and at several places the people would gladly have detained them for a longer stay had it been practicable.

After reaching Shanghai, Miss Kerr proceeded to the Che-fu Sanitarium, and Miss Kidd returned to the west with her native Biblewoman. Mr. Trench, needing rest and improved health, remains for the present at Wu-ch'ang.

Woman's Work in Western China.

FROM MISS KIDD, OF KWEI-YANG FU.

YOU WILL be surprised to see where I am writing from. Mr. Trench, Miss Kerr, and myself arrived here (Ch'ung-k'ing) yesterday, from Kwei-yang Fu. I would have written before we left, but we only decided two days before coming away. Miss Kerr was getting worse and worse; her fits were coming oftener and more severe; I could not leave her in safety alone; medicine was doing her no good; and we thought, if this were to continue, what was the use of her staying so far away in the interior? The LORD clearly opened up the way, and made it plain to us all in Kwei-yang Fu that Miss Kerr should not stay there, and we are here thus far on our way down the river. She herself was quite acquiescent in whatever we might do; indeed it was our entreaties that made her willing to come. She had left it all in the LORD'S hands, so when we put the facts clearly before her she saw it was the only thing to be done.

We left Kwei-yang Fu on Thursday, 22nd September, and arrived here on the 7th October, being sixteen days on the road. Miss Kerr has borne the journey much better than we expected. You will be glad to know that the day before we left Kwei-yang Fu we had three women baptized: they had been wishing for it a long time. One is the Miao-tsï I have told you of, the first of her people, and quite a bright Christian. The second is the woman who looks after the girls, and teaches them sewing; and the third is the mother of one of the school-girls, and is not only a true believer, but one who testifies to many of her neighbours. The

morning of her baptism she brought me her idol, a goddess of mercy, which had been stored up in her loft for several months. Her husband too believes, and has applied for baptism; but he is in consumption, and smokes opium as a medicine. To give it up would certainly be his death. The LORD will guide as to him.

All the way here we have had opportunities of preaching the Gospel, and in some places have felt quite encouraged. We have distributed, too, a good many books and tracts. We have come quite openly, so that the foreign ladies could be seen by any one who was curious to see us. There has been no disturbance whatever, and the people have been most friendly, and many listened with considerable interest.

At one place especially, *Shui-fung* (where we rested the Sunday, three days from Kwei-yang Fu), the people were pleased to hear. Mr. Trench had all the coolies for service in the morning. I had relay after relay of visitors, who listened well. One woman said, "If this be so important, why do you stay only one day? Do stay with us several weeks." At not a few places we were asked to stay some time, and teach them. We were both of us glad of this opportunity of giving the women in these far-away places the "glad tidings." The Bible-woman was quite full of joy, in some places, at the way her own people received her and her message. As a rule, after they had listened to what I had to say, they would get round her, and inquire how we prayed, and all we did. In one village the people were most anxious for us to promise when we returned we would stay some time with them. I replied, "We cannot decidedly say that; but if you really want to hear more of this doctrine, you pray to God to send some one to teach you, and your prayer will be answered."

In most of the places we passed through there were generally one, two, or three families of Roman Catholics. We often said to one another, "Would not it be nice to hear that here and there Protestants were to be found?" One day a Roman Catholic walked more than a *li*, following my chair, to have a talk with me, as she thought I was one of her people.

What I have seen of the Si-ch'uen people I like very much. They are so frank and ready to talk. It is sad that when the women are so willing to listen there is no one to work among them.

Itinerant Work in North China.

BY MR. A. G. PARROTT, OF P'ING-YANG FU, SHAN-SI PROVINCE.

FIFTH JOURNEY. (*See map No.* 5.)

AS PREVIOUSLY stated we reached P'ing-yang Fu from our fourth journey on the 8th of October. Five days were spent in making necessary arrangements for the next journey, and in sending Colporteur Ts'ao to HU-PEH. On the 14th we set out for the north of the province, but after two days' journey we met Mr. Cameron on his way down from the capital. He had visited the cities along the *route* to T'ai-yüen Fu, and there remained no unvisited place of importance before reaching it; but beyond it all the cities in the north-west corner of the province claimed our attention.

On the 1st November therefore we left T'ai-yüen Fu, taking a large supply of books with us. That day brought us into the hills, and the roads during the first part of the journey were along the mountain streams and wide valleys which characterise this corner of the province. After passing through villages called Pei-pan and Siao-tien-chen we reached Tsing-loh Hien, a city of 1,000 families, on the 3rd of November. The people were curious to see a foreigner, and listened well to us. We sold 128 gospels, besides books and tracts, and continued the journey to Lan Hien, 60 *li*, to which place we had hired an extra mule from T'ai-yüen Fu. The people there we found to be very simple and friendly, and the district magistrate sent round a messenger the morning after our arrival to inform us that he *intended* to call later on in the day, though he did not come. The city contains only about 500 families, but before we left we sold 194 single gospels, and as many explanatory tracts. We next arranged to forward half our stock of books direct to Pao-teh Chau, 300 *li* further west, to await our arrival there (this saved a great deal of expense), starting ourselves on the 7th for

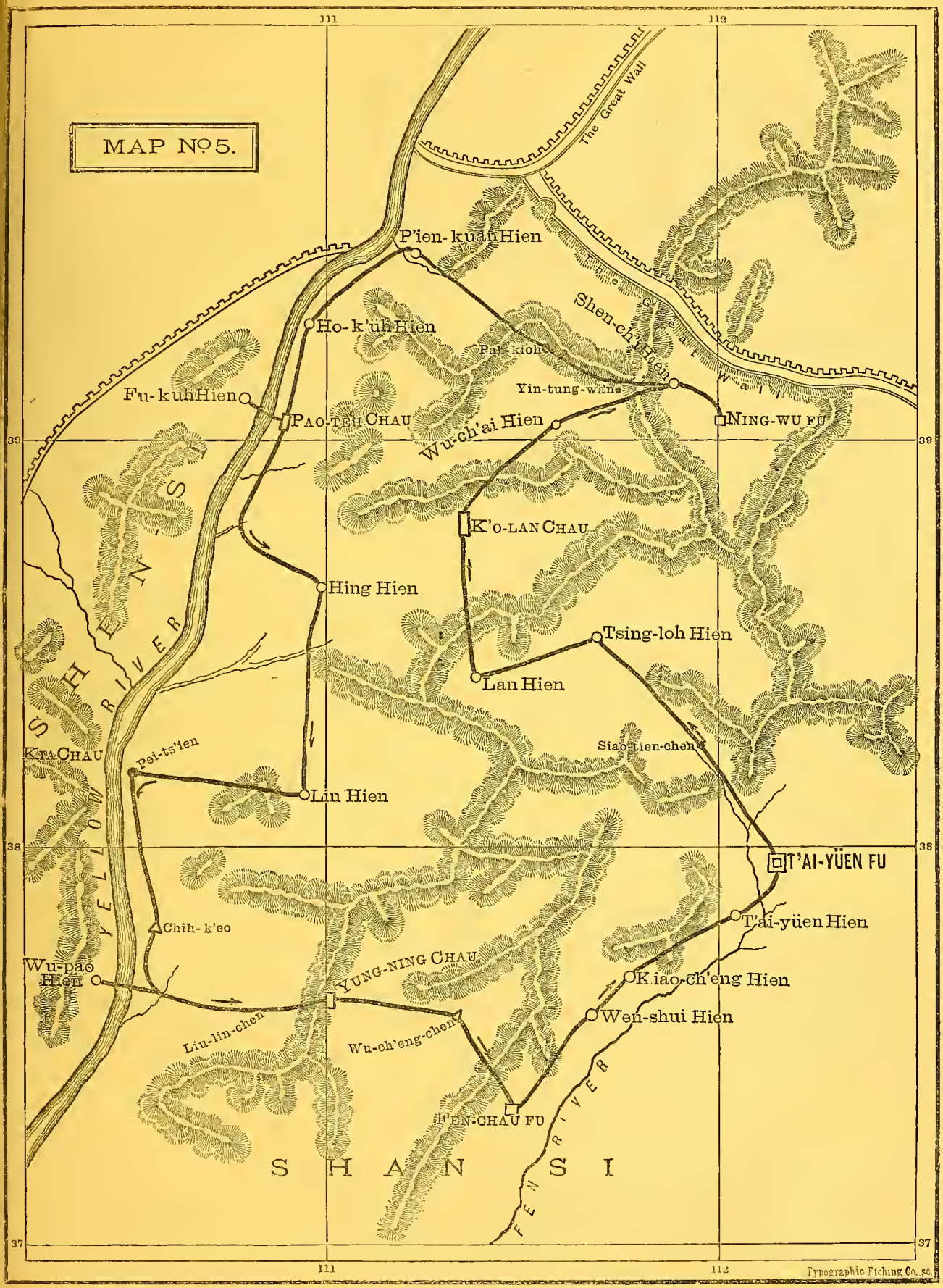
K'O-LAN CHAU,

100 *li* further north. The road is along a wide and cultivated valley. The hills are not high, and where they are not terraced an abundance of grass is allowed to grow, which affords capital pasturage for the flocks of sheep and goats, so plentiful in this part of the province. Mutton could be bought for 3d. and 4d. per lb. At K'o-lan Chau we sold 151 single gospels and over 100 Christian books and tracts; and took our departure on the 9th November for a place 80 *li* to the north-east. On our way we saw a few heavy carts drawn by oxen, but they seemed to be in use only for agricultural purposes. The country here is more open and the soil very sandy. Wu-ch'ai Hien we found a city of about 2,000 families. It has four or five small inns, but not much trade.

On the 12th November, after a journey of eighty *li* north-east by east, we reached Shen-ch'i Hien. Early next morning news of our arrival spread abroad, and in less than two hours we sold 246 gospels and a large number of tracts among the 700 or 800 families of the city. A very large proportion of those seen on the streets were colliers, and the principal trade seemed to be in coal, which, I was informed, could be bought for less than 6d. per cwt. Coal abounds in this and surrounding districts, and is used most freely by all classes of the people. The weather in winter is generally very severe, and the common people for protection against it clothe themselves in sheepskins and goatskins. A large sheepskin jacket reaching down to one's knees, and weighing as much as thirty lbs., can be purchased for about 3,000 cash (12s. 6d.). Outside the city wall are two large salt lakes, each covering an area of ten English acres. The city is not more than half a day's journey from the great wall. A plain—called the Su-chau plain—said to be "several tens of miles" in extent, lies beyond. We could see it from the tops of the hills over which we passed on our way to

NING-WU FU.

We spent Saturday and Sunday in this city, only 30 *li* S.E. from our last stopping place. It is small, and com-


MAP No5.
111
112
The Great Wall
P'ien-kuan Hien
Ho-k'uh Hien
Pai-kioh
Shen-ch'i Hien
Yin-tung-wan
Fu-kuh Hien
PAO-TEH CHAU
Wu-ch'ai Hien
NING-WU FU
39
K'O-LAN CHAU
Hing Hien
Tsing-loh Hien
Lan Hien
SHENSI
YELLOW RIVER
KIA CHAU
Pei-ts'ien
Lin Hien
Siao-tien-chen
38
T'AI-YÜEN FU
Chih-k'eo
T'ai-yüen Hien
Wu-pao Hien
YUNG-NING CHAU
K'iao-ch'eng Hien
Liu-lin-chen
Wu-ch'eng-chen
Wen-shui Hien
FEN-CHAU FU
FEN RIVER
SHANSI
37
111
112
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pared with some other prefectural cities is not well built. It is quite hidden in the hills, and has perhaps 5,000 families. The famine does not appear to have much affected it. Large crowds followed us about the streets, and during our stay bought 248 single gospels, and a large number of books and explanatory tracts. A report went abroad that the foreigner was a Russian spy, and the officials were at first disposed to treat us very unceremoniously. We had not been inside the city wall many hours, before a messenger, reporting himself from the *Yamen*, came to inform us that the mandarin requested the foreigner to leave the city at once. No one had yet asked to examine my passport, and of course we took no notice of such an unaccredited message. When the passport *was* examined, we were treated more courteously. The people themselves seemed well disposed, but with such reports were naturally much excited by our presence in their city.

THROUGH THE SNOW.

The next stage of the journey was a very difficult one, 180 *li* to the N.W., over the tops of high hills. Snow, which had fallen during our stay at Ning-wu Fu, added very considerably to the difficulties of travelling. We had been recommended to take the small road as being the nearest and best. Much to our discomfort, however, we soon found it a difficult task even to trace the path over the hills, the snow being now six inches deep. We travelled from early morning till late at night, without coming in sight of a village to feed or rest our mules at. Three days' hard work, viâ Yin-tung-wan and Pah-kioh, in which places we sold thirty-seven books and some tracts, brought us to P'ien-kwan Hien, a small city of 700 families, and but little trade. However, we sold 133 single gospels on the 18th, besides a fair proportion of Christian books and tracts, and next day proceeded to Ho-k'üh Hien, 80 *li* S.W., where we arrived late on the night of the 20th November. The inns are in the south suburb of the city, but were full, and we were consequently kept waiting in the street till near midnight, before any one could be prevailed upon to take us in. We finally succeeded in getting an empty room in an old inn. Early next morning news of our arrival spread abroad, and soon the inn yard was crowded to excess, while other spectators found standing room on the tops of the houses and walls. We had no difficulty in getting attention, the people were most friendly, and bought every book and tract we had with us, including 248 gospels. Ho-k'üh Hien is a small city on the banks of

THE YELLOW RIVER,

and *not* some distance from the river, as shown on many maps. The surrounding country is pretty, and better wooded than other Hien districts in this prefecture. Our next stage was 120 *li* south to Pao-teh Chau, where the books sent from Lan-hien a fortnight before awaited us. We sold 222 books in Pao-teh Chau, and 122 in Fu-kuh Hien (the northernmost city in Shen-si, on the opposite bank of the river). Both cities are small, and in each case built upon the top of a high hill, so that all trade is done in the suburb at the foot of the hill, or, more correctly, on the banks of the river.

Hing Hien, 195 *li* south-south-east, came next in our *route*, where we arrived on the 29th November. More than half the distance between these two points was travelled along the rocky banks of the Yellow River; we then struck over sandhills to Hing Hien; and after selling 166 single gospels, and as many books and tracts, made our way to Lin Hien, 150 *li* south which place we reached on the night of the 1st December. We sold 147 books, besides tracts, in the city on the 2nd; and started west to visit Kia Chau (in SHEN-SI); but when we came in sight of the Yellow River at Pei-t'sien (140 *li* west), we found it a river of floating ice, and an enormous sum was demanded to ferry us across. A boat containing thirty men, we were told, had been upset a fortnight earlier, and nearly all were drowned. We decided to go down to the next ferry-boat station, 100 *li* further south, but when we arrived there (Chih-k'eo) we sold 500 books, and found our remaining stock insufficient to make it worth while visiting the cities in the north of SHEN-SI, as originally intended; we, however, crossed over to Wu pao Hien and sold thirty-one books. The city contained only a few houses, and but two shops. In Liu-lin-chen, ninety *li* south-east, we sold 281 Scripture portions on the 9th and 10th December, and on our return from Wu-pao Hien on the 12th, we sold forty more, and a fair proportion of tracts and books explanatory of the Scriptures.

UNEXPECTED HELP.

Yung-ning Chau, sixty *li* E., was reached on the 14th December. Here we sold five New Testaments and 825 gospels, besides Christian books and tracts. One man bought about 500 for a wealthy gentleman in the neighbourhood, who wished to distribute them freely among his people. I had no reason, after inquiry, to doubt the man's sincerity, and could not refuse to let him take them. We made a slight reduction in the price.

Wu-ch'eng-chen, eighty *li* east, was reached on the 16th. Three New Testaments and 115 gospels, and as many tracts, were sold next day, notwithstanding the bad state of the weather. On the 19th December, we came in sight of Fen-chau Fu (90 *li* south-east), where Mr. Cameron had a few weeks before sold books. We sold forty-eight books and some tracts, and spent the Sunday there; and then made our way (of 230 *li*) back (*viâ* Wen-shui Hien, Kiao-ch'eng Hien, and T'ai-yüen Hien, disposing of the forty single gospels still on hand on the way) to T'ai-yüen Fu for more books, arriving there on December 22nd, 1880.

This journey of 2,175 *li* in the hills, was accomplished in fifty-two days; during which time we sold twenty-two New Testaments, and 4,296 gospels and larger portions of the New Testament, and at least 5,000 tracts and books.

In the above account we have only mentioned the cities or principal places visited, but we sold portions of Scripture in villages and at roadside cottages between most of the cities mentioned, and Chang Yu-fah, the native colporteur, sold books and tracts in every place.

Si-ch'uen Province.

FROM MR. J. H. RILEY, OF CH'UNG-K'ING.

WE HAD the pleasure of baptizing Mr. Wen on the 1st October, and on Sunday Mr. Wang, the last convert baptized by Mr. Nicoll, was here again after a visit to his home. Mr. Wen expects to return in a few days to his home in Ch'en-tu Fu, the capital.

During the last few days we have had the pleasure of meeting with Mr. Trench, Miss Kidd, and Miss Kerr. They

arrived here on Friday, and left us to-day for Wu-ch'ang. We were very glad to see them, and deeply regret that on account of the ill-health of two of their number, it was necessary for them to leave this great and needy city. Miss Kerr is much better than she was in Kwei-yang Fu, but is still far from well. We pray that if it be the LORD'S will her health may be speedily restored, so that she may resume her important work in Western China.

How sad it is that the multitudes of women in Ch'ung-k'ing, who are so very accessible, should be left without any one to speak to them of the one thing needful! Miss Kidd embraced the opportunities she had, during the few days she was with us, of speaking to a number of the women, but, unfortunately, her visit was only transient. She speaks the language excellently, was well understood, and has a very winning way of speaking to the women. If she could spend some time here, I firmly believe a good work would be done. I know she has already commenced an excellent work in Kwei-yang Fu, but Mrs. Broumton could doubtless carry it on, while there is now no one here who can reach the myriads of women in this much larger city.

May the LORD speedily send ladies to tell these poor lost creatures of His love, and make known to them the way of life and holiness. The more the better; but there certainly ought not to be less than one, at once, able to lovingly tell them in their own tongue the great and precious truths of the Gospel. We hope in due time to see Mrs. Nicoll back again, but it may possibly be some time before she can return, while Miss Kidd may probably be able to come back at once after accompanying Miss Kerr to Shanghai.

If the LORD restores our sister Miss Kerr to health, do you not think she also would find a wider sphere of usefulness here? The medical skill she possesses would doubtless do much in helping on the work in Ch'ung-k'ing.

Should Miss Kidd and Miss Kerr prefer resuming the work in Kwei-yang Fu, we trust that some one who has had some experience, and can already speak the language, may come here. I need not add that we men should also rejoice to be reinforced: "The harvest truly is great, but the labourers are few."

Since writing the above I have heard that Mr. Wang has made arrangements for marrying a widow, and is going to ask for a Christian ceremony. The woman is not a Christian, though I am told he has given her to understand she will be expected to give up idolatry, and worship GOD. I think it is contrary to Scripture teaching for a Christian to marry an unbeliever, and that such a course is likely to be followed by deplorable results. Therefore I have felt deeply concerned and perplexed about the matter, and scarcely knew what course to adopt. Mr. Wang is already between forty and fifty years of age, and I feel that I could scarcely hope to persuade him to alter his purpose. If there be no immediate prospect of a missionary lady coming up, who could make known the Gospel, I could scarcely attempt, under the circumstances which exist here, to discountenance what I think to be wrong. After much thought and prayer on the subject, I have decided to try and persuade him to delay the matter for a few months, hoping that in the meantime the LORD will send Miss Kidd, or some other lady, to make known to her the Gospel. Should such be the case, I trust the LORD would then open the woman's heart to believe the Gospel, and make her a help-meet and fellow-traveller with him on the way to heaven. If the man is persuaded thus to set aside his own purpose to please the LORD, and to act according to the teaching GOD has given, I feel that we could with greater confidence expect the LORD to use the means employed to the woman's conversion, and that we should all be able to rejoice together. The man and his wife would be blessed, and we should have the satisfaction of having done what we felt to be right. The woman is a widow, and has three daughters and one son: the latter attends our school.

My native helper, Mr. Yüen, also has for some time wished to marry, but hitherto I have succeeded in persuading him to wait for a believer. I am afraid, however, that unless work among the women here is recommenced soon, he will get discouraged, and may insist on marrying a heathen.

Shan-si Province.

A PLEA FOR THE T'AI-YÜEN FU PLAIN.

By Mr. Samuel B. Drake, of P'ing-yang Fu.

THE T'ai-yüen plain runs from north to south. T'ai-yüen Fu stands at its northern extremity, and Ling-shih Hien, a city of the third grade, is situated at its extreme southern point. The distance between these two places is one hundred and ten English miles. Its breadth is from twenty to thirty miles. The soil is very productive, and the result is that this plain contains a large population. It is estimated that the present population of the whole province is ten millions of human beings. Now, speaking upon the authority of a competent judge, there is one-third of these people living upon this very plain, or, to put it in round numbers, there are between three and four millions of inhabitants.

Again, these people are not all occupying scattered villages, but a large part of them are crowded in large cities and towns. There are no fewer than twelve cities of the third grade, each containing perhaps about an average of 20,000 persons. Some of these cities are very wealthy, and one is the money mart of the province. Then there are the large towns containing from 6,000 to 10,000 people each. I have not visited all of these cities and towns; but a missionary who has, informs me that there are more than twenty such places.

Now the bulk of these three or four millions are utterly beyond the reach of the missionaries stationed in T'ai-yüen Fu and P'ing-yang Fu. They are left in their darkness and sin, and there is not one Protestant missionary at work among them. It is for these people that I plead, hoping that some plan will be adopted which will place the knowledge of the grace of GOD within their reach. What can be done? Are they to continue in their darkness and idolatry? are they to continue to be cut off from the present blessings and future hope of the Gospel? and yet if some effort be not put forth they certainly must be.

We have, to some extent, the eternal destinies of these

people in our hands. What an enormous responsibility! What can be done to meet it? The answer must be given in the form of a cry for more labourers. "Come over and help us" is our cry. "Here am I, LORD: send me," must be the reply of those whose hearts the LORD has touched.

There should be two new stations opened, and there should be two new missionaries for each station. Could not four men be found for this work? If they should not at present be forthcoming, might not that number be found if this were laid before Christian people? To our brethren and sisters in CHRIST we look. To them we cry, "Come over and help us." What will the answer be?

Wang Teng-yüin.

(The senior native helper at Kiu-chau Fu, in Western Cheh-kiang).

BY MR. HORACE RANDLE

THE Evangelist Wang Teng-yüin was born at Ning-kwoh Fu, in the province of GAN-HWUY, in the year 1846, where he continued to live with his parents until he was fourteen years of age. His father was a buyer of satin (it is customary in China to *buy* for others, and get a commission), by which business, added to the proceeds of some property, he obtained a respectable livelihood. Teng-yüin being the only child, had the advantages of a good education, remaining at school till he was fourteen. When he was at this age, that part of the country was thrown into consternation by the approach of the T'ai-p'ing rebels, commonly called "long-haired men," because they refused to shave their heads according to Chinese custom under the present Tartar dynasty. The rebels approaching Ning-kwoh Fu in such large numbers, the people became terrified, and fled to the hills and villages in all directions. Still they were pursued, and young Wang was captured, whilst his parents were discarded on account of their age. He never again saw his father or mother, but heard of their death, through the privation and suffering they endured, consequent upon the devastation of the country.

Being now in the rebel army, Wang was first made a general servant, and then a soldier; for he continued four years amongst the "long-haired men," during which time he accompanied them in their peregrinations through the provinces of GAN-HWUY, KIANG-SI, KIANG-SU, and CHEH-KIANG. In 1864, that portion of the rebel army in which Wang now served was besieged in the city of Hu-chau (in the north of the CHEH-KIANG province), and was so pressed by the Imperial troops, that their leaders deemed it more prudent to submit in large numbers to the enemy, than to remain in the city to suffer or to die. Several thousand rebels had their heads shaved and their tails plaited (which was the mark of subjection to the Government); then went out and joined the Imperial army as one of its regiments. Wang was amongst them, and he thus became an Imperialist soldier. Civil war being ended soon after this, Wang was in camp (or barracks) at Hang-chau for about a year.

At this time he was addicted to many of the bad ways common amongst Chinese soldiers, and of all vices he was perhaps most given to gambling. Upon one occasion he gambled for three days and three nights in succession without sleep, which had a very injurious effect upon his eyes, causing them to swell to an alarming extent. He went to a native doctor, who treated him in such a way that he almost entirely lost his sight. Meanwhile the *Lammermuir* party had arrived in China, and had found lodgings in a large house in Hang-chau, where Mr. Hudson Taylor opened a dispensary as an aid to Gospel work. Wang, hearing of this, determined to try the foreign doctor's treatment for his eyes, and repaired to the newly-opened mission premises, with a view to seek anything that would give him back his sight, which he now recognised as a priceless boon. Mr. Taylor was enabled to do him much good, and his sight was partially restored. Being interested in the truth he now heard he continued to come as an enquirer, and Wang Læ-djün was a means of helping him very much, so that in the course of a little more than three months he was admitted into church fellowship, being then twenty years of age. In consequence of his sight being still very imperfect, he left the army, and became first an assistant to a wood merchant, then a dealer in cakes, fruit, and eggs, etc., on his own account, and still later he was cook to the boys' school at that time in Hang-chau. Manifesting Christian steadfastness and consistency, he was appointed a junior helper in 1869, and made his first trip selling books with Liu Sien-seng (now pastor of the T'ai-chau church, under Mr. W. D. Rudland), and the second trip with Chang Shu-liang, coming as far as Lan-k'i, on the Ts'ien-tang river, at which place he was located for a few months. Then he was removed to Kông-deo, a suburb of Hang-chau, where he remained under Mr. McCarthy for more than two years.

In 1873 he was sent by Mr. McCarthy to this city (Kiu-chau), at that time an out-station of Hang-chau, where he has been steadily working ever since. As a Christian he has been consistent, so far as it is within our power to tell. We have five stations here, and some fifty converts in fellowship, with only three helpers besides Wang Sien Seng, so that he is a most valuable help to me. He is married, and has three children; but of his domestic life and other interesting particulars I will write you more at some future time.

MOUTH OF THE FUNG-SIANG GORGE, UPPER YANG-TSI.

(*See page* 25.)

BEFORE coming to Kwei-chau there is yet another gorge to be passed. It is a short one, and known as "Fung-siang," or wind-box. Although the last, it is by no means the least in grandeur. One pass at its upper end is not over 150 yards across; cliffs rise towering above to a prodigious height, and large caverns have been scooped out by the mighty current, allowing of fishing boats lying in perfect security from the wind and weather. We went through aided by an easterly breeze, and our boatmen made the gorge resound with their wild shouts which echoed to and fro between the vertical cliffs on either hand. They were calling for the wind; and it is curious that this whistling or shouting is, among so many different nations, the recognized method of propitiating Boreas.—*Five Months on the Yang-tsi, by Captain Thomas W. Blakiston.*

Death Swallowed Up in Victory.

A REMARKABLE SCENE.

A Letter to Mrs. Hudson Taylor from Miss Murray, dated Shao-hing, October 5th, 1881, giving an account of the happy death of one of the girls in her school.

AFTER I wrote to you last, Teh-sing continued for a time very much the same, having weary days and nights, and much suffering in her chest. Though her strong constitution combated the insidious foe which was sapping the foundations of her life, it was very evident that the enemy was making steady and sure advances.

During the last fortnight that she was with us she was watched day and night; and many times during that period we all gathered round her bed, expecting that every breath would be her last. Still she rallied again, and suffered on as before, till Friday, 30th September. Then a scene burst upon us as

WONDERFUL AS IT WAS SUDDEN

and unlooked for; it seemed as if she had been borne on the crest of a wave to the very door of heaven, and was brought back in its receding flow—not to tell us what she had *seen*, but to let us know how inexpressibly *happy* it had made her.

A little after noon, on my way to her room, I was met by one of the girls coming to call me, as they thought her dying. On nearing the door I could hear the sound of her laboured breathing; and by the bed the children and women were gathered as they had frequently been before. Teh-sing lay motionless, with half-closed eyes; she still breathed. I hastened away to my own room for prayer, but in about five minutes a child came to say that Teh-sing wished to see me. In an instant I was by her side, and taking her cold hands in mine, I asked her, "How is it with you now, Teh-sing?"

She fixed her beaming eyes on mine, and said, "Oh, I am *so* happy! Do not weep: you need not be troubled; you must not weep. I am going to heaven. I am inexpressibly happy. I have *seen* the LORD! I have *seen* heaven. It is *so* good; *very, very* good."

"Have your sufferings ceased entirely, then?" I asked. "Only my chest is sore, but that will soon be over. In heaven there will be no pain, no sorrow—no, not the least. Heaven is so good, inexpressibly good! You cannot even imagine how good it is. Oh, I am happy, happy!"

Looking round on us all, she thanked us repeatedly, saying, "We shall meet in heaven" many times over. We asked her if she knew us all. She said, "I know you every one," naming Mr. and Mrs. Meadows and their children; but, she said, "I do not like to see you looking like that. You need not weep; you must not weep. We shall meet in heaven. Good-bye, good-bye: meet me in heaven. Its door is very wide, so that whosoever will may enter if they will only trust in JESUS." Before this she had asked me to pray for her mother, and exhort her. She now called her mother to her, and taking her hand said, "You *must* repent, and trust in JESUS. You *must* become a disciple, and meet me in heaven. Heaven is *so* good. I shall wait for you there. I shall soon see Æ-tsia,* and dwell with the angels."

The hymn "There is a happy land" was then softly sung. She was quiet till the last line, and then she began to again talk of its blessedness, saying, "Yes, yes," as the singing ceased. I asked her if she would choose a hymn. She said, "Sing No. 59" (Rock of Ages). She tried to sing too. When the singing ceased she said:—

"It is wholly on account of JESUS' merit that I am pure. I could do *nothing* to save myself—no, not the least thing." She then said again, "I shall soon see Æ-tsia;" and drawing me towards her, said, "You are coming too? Come with me now; why won't you come now?"

"My work is not quite finished yet," I said, "and I have not been sent for. Do you remember Christiana receiving her letter and going over the river?" (We had been reading the second part of "The Pilgrim's Progress," and had almost finished it.) "Yes," she said, "the water is very shallow for me. I wish you could come: —*there is nothing to fear.* I will help you, for the LORD is with me. But He says you must wait a little." Then looking earnestly and tenderly on me, she continued: "*But remember my words. There is* NOTHING *to fear.* It is so easy." Holding her forefinger and thumb apart about two inches, she said, "The water is just about so deep. When faith is weak the river is deeper."

Mr. Meadows remarked, "There was one who said, 'Let me die the death of the righteous, and let my last end be like his.'" "That," said she, "was Balaam. *He* did not experience it. But I do, I am included in the number—I am experiencing it now! Oh, I am so happy! But do you believe what I am saying? I fear you do not *fully* believe it." She was assured that we did, and seemed pleased, saying, "You ought to—you ought to. I am impatient to be gone, but alas! I must wait a little."

She uttered all the foregoing in a most excited manner, though her intellect was perfectly clear. Then she was exhausted, and sank back on her pillow, saying, "I am so tired—I am so tired."

She then rested quietly, and most of those around her bed went away, wondering and amazed at what they had seen and heard. Truly pen cannot describe it, nor words convey any adequate idea of what the scene, which lasted about half an hour, was like. All was spoken in a loud whisper, for her voice had failed for some time.

Just then, not thinking that she was listening, I said to Æ-ling, "Do you remember that verse, 'O death, where is thy sting?'" Before the child could reply, Teh-sing said, "It is in Corinthians. That is like me now: my name is Teh-sing (Victory), and putting her hand on her bosom, then pointing upwards, she implied that she was then experiencing the victory.

Early in the evening she began to suffer again from her breathing. About ten p.m. she said to me, "I want a text. I think it is in the twenty-sixth chapter of Matthew, but I am not sure." "Can you give me a word or two of it?" I asked. I could only make out the words, "*king*," and "*servant*." Kying-me then put her ear to Teh-sing's lips, and understood at once. She found for me the twenty-fifth of Matthew, and began to read from

* Her friend and companion in school, whose death was mentioned a short time ago.

the thirty-fourth verse, "Then shall the KING say unto them on His right hand, Come, ye blessed of My Father," etc. She took no notice till she heard, "I was sick, and ye visited ME." "That is what I want," said she, "I give it to you" (what a legacy!), "and to you, Mrs. Meadows, and to you all." We thanked her, but she waved her hand impatiently, saying, "Not so. Not so. These are not *man's* words: thank JESUS, *He* gives it you."

Soon after she requested me to go to bed, and the children, too, saying, "You will be tired in the morning." At last we yielded to her request, and left her with the woman.

During the night, remembering that Mrs. Tsiu (the matron of the school) was not present when she gave us the text, she gave it to her too. At dawn, feeling very ill she requested Mrs. Tsiu to pray that the LORD would come quickly for her. After prayer, she said, "Thank you, I am relieved a little."

An hour later she said, "I am going now," and desired her to call me. She greeted me with a very pleasant smile, but only said, "Miss Murray, you are here?" Again she said, "Call my mother." A grieved look came over her face when her mother came, but she said nothing. Presently the struggle between death and life began again, but once more she rallied, and was restless and pained till noon, when another struggle commenced; from which recovering, she looked round upon us with a startled look, and asked me why there were so many around her bed. I said to her, "You are going to heaven, Teh-sing, and we are waiting to see you go." "Oh, I forgot," she said. She then passed her bright eyes round the few who were by her, and named us each one. That was, I think, the last intelligent look we had from her.

She now complained of pain and hunger, and asked for food. "I am going to eat with Æ-tsia," she said; and then supposing that food was before her, covered her eyes with her hand, and her lips moved as if asking a blessing on it. Soon after she said, "When the LORD calls me, I have no pain; when He sends me back, then I have pain. I am going now. In half an hour more she breathed her last.

There was nothing to indicate the moment when her spirit took its flight, save the gradual cessation of breathing, like a tired child going to sleep on its mother's bosom.

"And when the shining ones bore her away from us, we looked till we saw her no more, and when the gates were shut, after what we had seen, we wished ourselves among them."

She was well named Victory.

On Monday all the household accompanied her remains to the cemetery, when she was laid close by Æ-tsia's side. Truly they were lovely and pleasant in their lives, and in death they were scarcely divided.

I feel as if I ought not to send this sketch, so far short does it come of giving an adequate idea of the glory around Teh-sing. Her words were all the more wonderful since she was naturally so very reserved and reticent. Our hearts burn within us at the remembrance of it, and I cannot tell you how deep a meaning all that transpired during that twenty-four hours—from Friday noon till Saturday at the same time—had for ME.

When Teh-sing first became ill, three months ago, her mother asked that she might go home. I did not send her just then, as I had written to Dr. McFarlane about her, and hoped that she would soon be better. But she quickly got worse; and when I saw that it was consumption, I was then anxious for her to go home, on several grounds. I did not want the neighbours to know of another death amongst us; and for myself, being weak and sick, I greatly shrank from being again brought in contact with the king of terrors. Now I can say, "It is not death to die." How glorious!

Well, her mother, though written to, did not come for some time; and days passed on till I saw that she could not be removed Though very pleased to do all she required up to the point of death, I thought I would then withdraw, for I felt as if I could not bear to see her die. You see how I was brought out to gaze, not upon death, but upon life; and this with a joyous heart. Again, she did not at first *show* her gratitude for attention, and her concern for her mother's salvation, as I should have liked her to do. But it was all there; and when her natural reserve was once broken through, it burst—literally burst—upon us like a pent-up mountain stream. How many times she poured out her thanks! How earnestly she pleaded for her mother! How tenderly she looked at me! Oh, those long, loving looks from her beaming eyes! How kind of our Heavenly Father to shut up her way from going home, so that we might witness so glorious a spectacle."

Brief Notes.

Si-ch'uen.

Mr. SAMUEL CLARKE writes from Ch'ung-k'ing Fu on November 12th, that he was leaving in a few days for the capital of the province, hoping the LORD might enable him to rent mission premises there. On the 27th of the previous month he also wrote:—"The Viceroy issued a proclamation a few days since, and as it may interest you I enclose a copy. You will notice that it clearly allows us to reside here. Probably the proclamation is posted throughout the whole province, and I think it will have a good effect.

"Brother Nicoll commenced a school for boys here, and his teacher had charge of it. We wish if possible to keep up and extend this, and to secure a more suitable teacher for it. This we can hardly do unless the mission pays for the teacher, as Brother Riley spends a great part of his money on medicines, and I use a great deal of mine in printing. A friend has kindly promised to pay the teacher till we can hear from you on the subject.

"Our work in the preaching room continues encouraging. The place is not crowded now, but there are always at least a score of people who listen attentively, and seem to come day after day."

Mr. THOMPSON (formerly of Nan-kin) wrote from Wu-ch'ang on November 11th:—"You see I am now on my way to SI-CH'UEN. We have got a boat, and start 'in a few days, God willing. I was glad to meet Mr. Dorward here. The work I am taking up is at present very new to me. I suppose it will take a little time to get fairly into right working order."

Yun-nan Province.

Mr. GEO. CLARKE writes from Ta-li Fu on September 5th: "Thank the LORD, we are in good health and strength. We are awkwardly placed for postal arrangements. Our latest advice from Wu-ch'ang is about April 15th; so you may imagine how eagerly we are waiting for letters. The January Number of CHINA'S MILLIONS is the last we have seen. We have not yet secured a suitable house, but believe that as God has led us here, in due time we shall get on all right. We have had to begin without a Christian helper. After two months' effort I have secured a Chinese teacher, a Si-ch'uen man. I don't suppose any station has been opened under such difficulties."

Shen-si Province.

Mr. JAMES CAMERON wrote from Han-chung Fu on October 13th:—"On the last part of my journey I have been rather unfortunate. I lost my mule among the hills; the roads were so narrow that although I hired a coolie to carry the heaviest part of our things over the part which was said to be impracticable for a loaded mule, we had not gone more than a mile or so on the passable part when the load struck against a stone on the hillside, so that the mule was thrown off the road into a cultivated part of the hill, but it was so steep that the poor beast could not regain her footing, neither could the driver keep his hold of the halter. Though quite close I could render no assistance. The load went down over 400 feet at *such* a rate, with the mule after it. It took a few turns over its head, and this of course broke its neck. When I got down to where the mule lay against a stone and some bushes, she was quite dead. I was glad she was out of pain. We sold our mule (which cost twenty-eight taels (say £7) for 1,500 cash (5s. or 6s.). Her death caused much delay, increased by rains and swollen streams, which caused us to go far out of our way. It will still take me six or eight weeks to complete my work in this province.

"My mind is not quite settled about the future. I have laid the matter before the LORD in prayer, asking Him that He will lead me to do that which is most for His glory. He does not, as a rule, show us our path a long way in advance; so we may rest content, knowing that when one work is finished He will have our way opened for the next. *Mr. King* is still much tried with his little boy's continued illness; pray much for him. The rest are well, and may be writing to you."

Miss FAUSSET writes from Han-chung Fu on October 26th: "Plans are so often overturned, that it seems little use to plan anything beforehand. Everything, however, seems tending towards the opening of Si-gan Fu. Perhaps it is the most important city yet opened.

"Baby's constant illness has been very trying to Mr. King and to all of us. Mr. King almost wears himself out in nursing him; and Miss Wilson was quite knocked up by a little nursing, and staying in the house last week. Baby has now been very ill for a week with dysentery and inflammation of the bowels. No food has been staying on his stomach. It is wonderful how he still lives and appears to be improving a little."

Kwei-chau Province.

Mr. BROUMTON writes from Kwei-yang on November 1st: "Our brother Ts'en gives us much comfort. He looks after the school well, and is a great help to me in the preaching room daily. He has quite lately lost a child. It was buried in our plot of ground, where the remains of Mr. Edward Fishe and Mr. G. W. Clarke's baby lie. Ts'en took the opportunity of burying his ancestral tablets in the child's grave. These tablets, five in number, have been stowed away in his house since he became a Christian. He did this without any suggestion from us. It seemed rather a struggle for the poor fellow, especially as his wife opposed it very much. May the LORD bless him, and strengthen his faith. I and others have been praying for years for a native helper for this place, and GOD has indeed answered in giving us this man. Would we had many more like him.

"The servant who has been with us about a year in all, has applied for baptism. We are waiting for guidance as to receiving him. We have also a Hu-nan enquirer, but I am not sure of his sincerity.

Mr. EASON writes from Kwei-yang on the 1st November: "We are going on here very quietly. A day or two ago I accompanied Mr. Broumton on the street. He spoke to a very attentive audience for nearly an hour. Two men frequently come to the meetings, of whom we have some hope; also of one of the servants who has applied for baptism. The girls' school is going on satisfactorily. The evangelist's son is a splendid fellow—so earnest and consistent in everything. It does one good to see him. We have also a teacher in the house whom the French used when here. It is difficult to know what is his state of mind, though we have some reasons to think he is really in earnest about his soul."

Mr. GEORGE ANDREW writes from the same place at the same time:—"I enclose receipts for the money which is to hand. Praise the LORD,

> 'For His mercies shall endure;
> Ever faithful, ever sure.'

"Mrs. Broumton a week or two ago was rather unwell, but recovered in a few days. The rest of us are pretty well, both in body and soul. 'Happy'—this I suppose expresses our condition.

"I am getting on with the language,—finding it rather slow work, but yet I am encouraged. Brother Eason and I have been able to conduct Chinese prayers a few times. Mr. Eason has a magic lantern; and last night we had an exhibition, a few friends being invited. Mr. Broumton, in explaining the pictures, preached a gospel sermon. So let everything be brought into the service of Our LORD the KING."

Ho-nan Province.

Mr. HUNT, *en route* for Ju-ning Fu, wrote on November 7th: "The remittance to hand was very welcome. Without it we could not have started as we had arranged. I do feel, from the bottom of my heart, the great necessity there is for an entire trust in JEHOVAH alone for the supply of all our need. May GOD enable us individually to maintain such trust, or we shall lack in principle and lose the blessings we can claim.

MR. HUDSON TAYLOR.

Tottings from Private Letters.

MR. TAYLOR wrote from Wu-ch'ang on Friday, November 25th:—"God is giving us a happy time of fellowship together here, and confirming us in the principles on which we are acting. We are so rich in His presence and love, both are so *real*, are they not? Our LORD has a heart as well as an arm of love for us to lean upon and be enfolden in.

"We have, I believe, been guided by Him to ask for 'other seventy' also, and if He tarry He will send them I am sure."

December 1st.—"I am now on my way to Chin-kiang, where I hope to have some special meetings for spiritual blessing. I am inviting some of our Gan-k'ing missionaries to come down for the purpose of joining us."

December 12th.—"We were not disappointed in our meetings: the LORD was with us indeed. I reached Shanghai on Friday, and the mail arrived on Saturday morning. You may imagine my delight at welcoming dear Herbert. We go (D.V.) to Chin-kiang together to-night for Herbert to see his mother's grave, and the Yang-chau house before it is given up."

December 21st.—Shanghai.—"I have concluded to take a week here for correspondence and accounts, then I shall try to visit the CHEH-KIANG stations.

"Mr. S. Clarke reached Ch'en-tu Fu, the capital of SI-CH'UEN, safely on December 1st. I hear that Mr. Cameron has gone into Sï-ch'uen. Mr. Meadows writes of twenty-seven candidates at Dzing-yüen, nineteen accepted and fifteen baptised."

January 2nd.—"I must now pack for Ning-po, and leave at once."

Departures for China.

ON Wednesday, February 15th, Mrs. Pruen, Miss Mary Evans, Miss Jessie Findlay, and Miss Annie M. Hayward, left London for Paris, *en route* for Marseilles, to proceed to China by the Messageries Maritimes steamer *Saghalien*. They will be due at Shanghai April the 3rd.

Mr. Wm. Macgregor also expects to leave for China by the mail leaving Marseilles on March the 5th, due in Shanghai April the 17th.

They have been commended to the care and blessing of God for their voyage and work at several meetings held as under:—

The Metropolitan Tabernacle	Rev. J. SPURGEON	presiding.
The Baptist Chapel, New Barnet	Rev. T. MATTHEWS	,,
The Young Men's Christian Association, Exeter Hall, Strand	A. BURSON, Esq.	,,
The Welsh Congregational Chapel, Fetter Lane	A. SIMNER, Esq.	,,
The Westbourne Grove Chapel	Rt. Hon. LORD POLWARTH ...	,,
Brook Street, Tottenham	JOHN E. HOWARD, Esq., F.R.S...	,,

The meetings have been times of special blessing, from a sense of the Lord's presence. Many hearts have been stirred up to remember China. And we feel sure that much prayer for those leaving, and also for the work of God in China, will be called forth as a result of the meetings.

We take the following report of one of the meetings from the pages of *The Christian* :—

THE last of a series of valedictory meetings held by this ever-growing Society was held last week in the Baptist Chapel, Westbourne Grove. The large attendance was a hopeful index of the deep interest felt in its operations. Miss Hayward, one of the four ladies who, with a gentleman, form this latest recruiting party for the mission-field of China, has been a member of the church worshipping at Westbourne Grove, and has for some years filled an important post in the household of Lord Polwarth. Probably it was owing to this latter circumstance that his Lordship presided on the occasion. In the course of the evening he made very warm reference to the high Christian character of Miss Hayward, and to the regret with which her departure was regarded by his domestic circle. The other ladies now on their way to China are—Mrs. Pruen, Miss Evans, and Miss Findlay.

After the opening services of praise and prayer, led by the pastor of the chapel (Rev. J. Tuckwell), the Chairman gave a suitable address. Mr. Broomhall, Secretary of the Mission, followed with a statement of the wonderful success that had been vouchsafed to it since the year 1866, when a valedictory meeting was held in the same chapel for the large party, including Mr. Hudson Taylor, that then went out to China in the *Lammermuir*. We are only able to give the gist of Mr. Broomhall's remarks :—

1. Since 1866, he said, more than £100,000 had been contributed to sustain and carry on the work attempted by the Mission ; and this sum, with probably £10,000 or £15,000 more, which had been sent to China direct, had been given without appeals for money, or the making of collections by the Mission.

2. More than a hundred fresh labourers had gone forth in connection with the Mission since the party they commended to God in 1866.

3. More than a thousand Chinese had professed faith in Christ, and had been received by baptism.

4. Seventy stations and out-stations had been opened, and a number of these in the provinces far inland, were, at the time the Mission was formed—and, in fact, up to the time of our brethren going there—without resident Protestant missionaries. What the Mission had been permitted to do in opening stations 1,500 and 2,000 miles inland had made it plain to the whole Church of Christ that it was practicable to settle and labour in every part of China. These and the other facts mentioned called for thanksgiving to God when all that they involved was remembered.

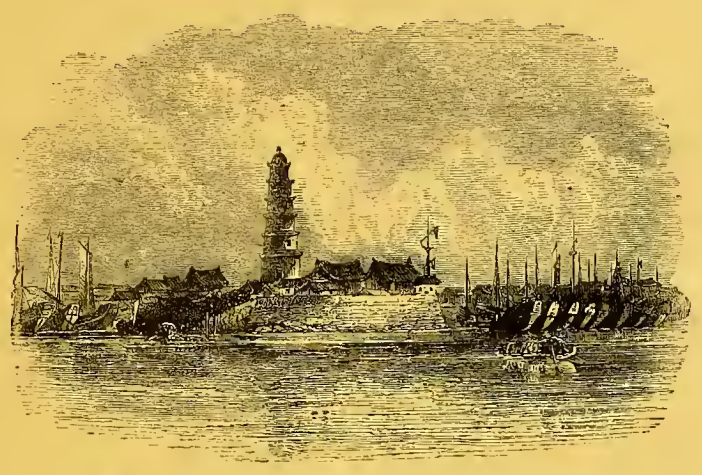
In a brief address, Rev. J. McCarthy gave some account of his own experiences in the Chinese mission-field. The fact that four of the outgoing party are ladies led him to dwell on the deplorable condition, socially and religiously, of Chinese women, and the crying need that there is for consecrated Christian sisters to go out and carry the Gospel to them. There is room for thousands of such workers. In urging on the prayerful sympathy of Christians at home the claims of those about to go to China, Mr. McCarthy told of a lady he had met in the country who had the different stations of the China Inland Mission marked off on a map with distinctively coloured pins, the name of each individual worker being attached to the station where he or she was at work. By this means she was brought into intelligent communion with all these devoted workers, through constant prayer made on their behalf.

Mr. William Macgregor, the only male member of the departing band, gave an intensely interesting account of the way in which God had, first of all, saved him from the errors of atheistic secularism, and then granted him the deep desire of his heart to become an ambassador for Christ among the millions of China.

Miss Findlay, Miss Hayward, and Miss Evans successively held the close attention of the large congregation while they briefly related the circumstances under which they had been led to devote their lives to this service.

During the remainder of the proceedings there was a very interesting talk from Mrs. Hudson Taylor, who said that her husband and others in China were daily asking God for seventy additional labourers ; there was earnest prayer by Rev. F. White for those going out, as well as for those already in the work ; there were some very comfortable and stimulating words from Rev. E. Spurrier, of Colchester, addressed to the young friends about to leave ; and there were brief remarks from Mr. F. W. Baller and the noble chairman—all combining to make the occasion one of singular and memorable interest in the history of a society that has done so much, by the favour of God and man, to carry Gospel light to the dark places of the earth.

China's Millions.



SHA-SI, TRANSIT STATION ON THE YANG-TSI RIVER.

Medical and Anti-Opium Missionary Work.

THE RECORD of faithful and successful medical and anti-opium missionary work sent us by our esteemed missionary Mr. Douthwaite will, we feel sure, be found both interesting and instructive by the friends of the CHINA INLAND MISSION. That he was able to inaugurate such a work, and to carry it on with such care and success, when his own health was so seriously impaired, was an evident answer to the many earnest prayers which had gone up for him. Our readers are aware of the large spiritual blessing which attended his efforts in Kiu-chau, and it was with great regret that we saw that failing health imperatively called for change of sphere to a more healthy locality. We ask the prayers of our readers that his health may be restored, and that, if the LORD tarry, he may long be spared to continue his efforts for the good of the bodies and souls of the Chinese.

The report we print *in extenso:* its value is great, and it does not admit of condensation. Mr. Douthwaite's conclusions on certain points connected with the opium traffic differ somewhat from our own, and more especially we disagree with him as to the extent to which England is responsible for the present extent of opium-growing and consumption in China. To our mind nothing is more clear than that the Chinese had both *the right, the power, and the will to stamp out the use of opium in China* at the time when they first came into collision with the power of England. We are fully convinced that but for England they would then have accomplished this; and hence we feel that *England is morally responsible for every ounce of opium* NOW *produced in China*, as well as for that imported from abroad. This, it seems to us, cannot be too clearly asserted and recognized. In one respect we agree with Mr. Douthwaite, in the opinion that "the mischief already done is irreparable." Those who have died from the effects of opium-smoking cannot now be saved, and the case of many of the living is nearly as hopeless. Now, to stamp out the vice would be no easy matter, even were China unfettered. But here we part company with our friend. We are persuaded that

China has the honest *desire* to put an end to the vice, and we feel assured that she has the full *intention* of doing so. The present toleration of the growth of native opium is, in our judgment as in hers, her only resource. She wishes to make the importation of Indian opium unprofitable, for England's *profession* of Christian principle she too fully believes to be hollow and insincere to longer entertain any hope from it on the score of either justice or mercy. But if the import trade can be made unprofitable, or sufficiently precarious to induce England to withdraw her pressure, China knows herself to be well able first to circumscribe, and then to abolish, the home production. Bad as things now are, and worse as they are becoming, we have not a doubt that she could so far stamp opium-smoking out in a generation that it would no longer be an extensive national vice.

While we differ from Mr. Douthwaite's opinion on this point and in some matters of detail which will be referred to below, we do not the less value the whole report, and urge its careful perusal. That many have been cured of their bodily ailment, that some have been saved with other members of their families, and that many have received instruction the fruit of which will surely appear in due time, is evident, and is cause for great thankfulness. May GOD graciously prosper the future of these institutions even more than the past. J. H. T.

FIRST YEAR'S REPORT OF THE WUN-CHAU GENERAL HOSPITAL AND OPIUM REFUGE. 1881.

By Mr. A. W. DOUTHWAITE.

ABOUT midsummer, 1880, I opened a dispensary here for the treatment of eye diseases; but so many cases were presented which could not be successfully treated unless constantly under my own supervision, that I decided, if possible, to open a small hospital. I also purposed opening a "refuge" for opium-smokers, where those who really desired to give up their pernicious habit might, by medical aid, be enabled to do so. Judging by what I had seen of anti-opium hospitals in other parts of China, and from my own past experience, I was not very sanguine of success—that is, of effecting permanent cures; but I desired to establish in this city a *protest* against the opium trade, and to let the natives see that we, as Christian missionaries, disapprove of it. Many Chinamen imagine that because we come from England we are therefore in some way responsible for the injury being done to their country by the importation of opium, hence a deepening of the inherent dislike and fear of all foreigners which obtains in every part of this country.

When this hospital project was mentioned to the members of our small foreign community they all expressed their approval and volunteered pecuniary assistance.

H.B.M. Consul, C. W. Everard, Esq., to whose kindness much of the success of this institution is due, acquainted the Tao-t'ai and other native officials with the plan, and they too volunteered assistance. They are not likely to continue their patronage, however, for I have heard that several of the leading citizens waited on the Prefect and remonstrated with him for assisting an institution connected with the Christian religion.

Having received as much money as was required, I secured for five years a large house behind and connected with the chapel of the CHINA INLAND MISSION for 120 dols. a year rent, and 60 dols. deposit. Like most Chinese dwellings, this house, though occupied by several families, had been allowed to go to ruin, and was, of course, very dirty, so that a considerable sum of money had to be expended in cleaning and repairing.

The main building, containing fourteen rooms, was furnished for the accommodation of sixty opium-smokers, and a side wing for ophthalmic cases, besides five large rooms over the chapel, which have not yet been needed, so are unfurnished. Altogether the building could be made to accommodate about 200 patients, but so far not more than seventy have been in at one time.

The hospital and refuge were opened on November 1st, 1880, but were closed for a month during the Chinese new year's holidays, and again for six weeks during the hottest part of summer; so the following report represents only nine and a half months' work.

For the first few months I attended eye diseases only, but so many poor folk came with general diseases, and were so importunate, that I removed the restriction, and latterly have attended all comers.

Each out-patient pays 30 cash (about 1¼d.) on entering, and receives a numbered ticket, which ensures his being seen in his proper turn. The in-patients pay 60 cash (2½d.) a day for their food, a very small sum certainly, and much less than the cost of the rice they eat, but as much as most of them can afford; while many applicants for admission have to be refused, because they are unable to pay even so small a sum.

I wish this institution to be as nearly as possible self-supporting, and on no account would allow it to be burdened with debt, therefore every patient is expected to contribute something towards his support. The opium-smokers pay 3 dols. each, which more than covers the cost of their board. For the first few months they paid only 2 dols. each, but that was not sufficient, so the charge was raised.

It is in many respects a disadvantage to have the two hospitals connected, as these are; but were they entirely separated, the expense would be increased, and probably both would be a failure financially. Until the beginning of summer I managed the hospitals with only two native assistants; but as my health began to fail, Mr. J. S. Adams, of Nan-kin, came to assist me, and to carry on the work while I took a little rest.

While endeavouring to fulfil our SAVIOUR'S command to "heal the sick," we have not been unmindful of His injunction to "preach the Gospel" also. The out-patients begin to assemble in the chapel at 7 a.m. every Tuesday and Friday, when Mr. Stott and a native preacher sit down among them and try to draw them into conversation on spiritual matters, and tell them about the "GOOD PHYSICIAN." As a rule they do not care to listen; and many will rather wait outside in the street until the dispensary opens than listen to the Gospel for half an hour. To this rule there are happily many exceptions; were it not so, the work would be discouraging; but very few attend long enough, or with sufficient regularity, to obtain an intelligent knowledge of the way of salvation. With the in-patients the case is different, for they are constantly under Christian influence; and those who can read have the use of a large assortment of Christian books, besides the periodicals and newspapers published in Shanghai and Ning-po. They attend the Sunday services in the chapel, and also the service conducted every evening in the hospital; and, having nothing else to do, many of them spend a great part of the day reading the New Testament, etc.

Two of the reformed opium-smokers were baptized by Mr. Stott a short time ago, and are now communicants. One of these, when he left the hospital, went home and cleared out every trace of idolatry he could find in the house, and then made it known to all his family that he meant to be a Christian. This of course was not done without great opposition; but after a while he induced his mother and two younger brothers to accompany him to the chapel; and after about six months' regular attendance, they asked for and received baptism. The persecu-

tion this family have had, and have still, to endure from their relatives and former friends has been a severe trial of their faith; but so far they have borne it bravely.

The following statistics will show the work done during the past twelve months:—

GENERAL HOSPITAL STATISTICS.

Number of Out-patients Treated during the Year ..	4,030
,, In-patients ,, ,, ,, ..	45
Total	4,075

NATURE OF DISEASES TREATED.

Eye Diseases.

Purulent Ophthalmia	47
Gonorrhœal ,, ...	9
Granular ,, ...	86
Conjunctivitis	46
Entropion, with Ulceration of Cornea	1,626
Granular Lids	205
,, ,, with Ulceration of Cornea	1,030
Superficial Ulcer of Cornea	190
Deep ,, ,,	27
Pterigium	98
Iritis	9
Cyclitis	3
Cataract	2
Night Blindness	15
Asthenopia	20
Amblyopia	40
Abscess of Orbit	2
Total	3,455

General Diseases.

Syphilis	32
Rheumatism	68
Ulcers and Abscesses	146
Ague	57
Bronchitis and Asthma ..	90
Pulmonary Consumption ..	8
Dyspepsia	107
Anæmia	103
Hepatitis	5
Nasal Polypi	3
Hare-lip	1
Total General Diseases	620
,, Eye Diseases	3,455
	4,075

Operations Performed.

For Cataract	2
,, Pterigium	98
,, Entropion	160
,, Abscess of Orbit	2
,, Hare-lip	1
,, Nasal Polypus	3
Total	266

In addition to the above list of operations, a great many abscesses and carbuncles have been lanced, and some scores of teeth extracted, but no record has been kept of them. These statistics do not include the many hopelessly blind men, women, and children who are brought to the hospital every week, nor do they include the patients who have come at irregular hours, but only those who have received tickets at the door on the regular dispensing days.

It is truly grievous to see the number of poor people who have been rendered totally blind by the malpractice of native "doctors," who are, as a rule, utterly ignorant of the anatomy of the eye, and know very little of the diseases to which it is subject. Take the following case, for instance. A child about five years old, suffering from cyclitis, was taken to a native doctor in Sui-gan Hien, about thirty miles from this city. This gentleman commenced operations by pricking the cornea with a blunt needle, merely making a wound of about one-quarter inch long and one-eighth inch wide, which was followed by inflammation of the cornea. The child was brought to the hospital in this condition, and after a few weeks' careful treatment he was taken away almost cured, but with a white cicatrix forming where the wound had been made. This absurd practice of pricking the eyes for the cure of every disease attended with dimness of sight often does irreparable mischief, by causing ulceration of the cornea and adhesion of the lids to the globe.

The midwives in this province—whose chief qualification for that office is old age—are to be blamed for many of the cases of symblepharon we meet with among women; for it is their regular practice to puncture the eyes of their patients when—as often happens after severe hæmorrhage—they complain of failing sight.

The natives of Wun-chau are not unfriendly in their disposition towards foreigners, and their prejudices against us are being gradually overcome; still we have many bitter enemies here, who never lose an opportunity of injuring our reputation by spreading false reports. A few months ago a report was circulated about the city and surrounding villages that all who entered the foreign hospital would certainly become Christians or die within three years, as they would be compelled to take a potent drug which would change a Chinaman into a foreigner within a given time. Silly as this report seems to us, it had the effect desired by those who started it; for the hospital was empty in a few weeks, and the attendance of out-patients reduced to about one-third the usual number. The attendance is beginning to increase again, but it will require several years of patient labour to convince these "celestials" that we are neither spies in the employ of our Government nor devils in human form, but men who are working for their temporal and eternal welfare. At present they give us but little chance of doing them good, for very few will condescend to seek our aid until their money or the skill of the native practitioners is exhausted. Of the 3,455 cases of eye disease treated here during this year, all but forty had been tampered with by native doctors or midwives.

The wife of a mandarin was brought to me totally blind, and with both eyes sloughing away. I of course told her friends that sight was irretrievably lost; but they did not believe me, so sent for a famous native doctor, who without hesitation declared that he would restore sight and perform a perfect cure in a fortnight. They believed *him* of course, and willingly paid him several dollars in advance; but after visiting the woman for several weeks, during which he obtained further advances of money, they discovered that they were being deceived.

In places where foreign hospitals have been long established the native doctors do not find it quite so easy to deceive their patients, as the people are being gradually enlightened. The medical works of Drs. Hobson and Kerr, and the articles on physiology published in the Chinese newspapers, have had a good effect; for they are widely circulated and much appreciated, especially by native Christians.

ANTI-OPIUM HOSPITAL STATISTICS.

Number of Patients Admitted	213
,, ,, ,, Cured	209
,, ,, ,, Incurable	2
,, ,, ,, Expelled for Bad Conduct ..	2

NUMBER OF YEARS SINCE SMOKING WAS COMMENCED.

9	had smoked	1	year.	13	had smoked	15	years.
10	,, ...	2	,,	5	,, ...	16	,,
21	,, ...	3	,,	4	,, ...	17	,,
18	,, ...	4	,,	3	,, ...	18	,,
25	,, ...	5	,,	1	,, ...	19	,,
29	,, ...	6	,,	2	,, ...	20	,,
12	,, ...	7	,,	1	,, ...	21	,,
17	,, ...	8	,,	2	,, ...	23	,,
4	,, ...	9	,,	2	,, ...	24	,,
14	,, ...	10	,,	5	,, ...	25	,,
11	,, ...	12	,,	1	,, ...	29	,,
4	,, ...	14	,,				

AGES OF PATIENTS.

Under 20	3
Over 20 and under 30	64
,, 30 ,, 40	79
,, 40 ,, 50	52
,, 50 ,, 60	14
,, 60 ,, 70	1

AMOUNT OF OPIUM CONSUMED DAILY BY EACH MAN.

7	consumed	1 mace.
23	,, ...	2 ,,
45	,, ...	3 ,,
49	,, ...	4 ,,
41	,, ...	5 ,,
17	,, ...	6 ,,
11	,, ...	7 ,,
10	,, ...	8 ,,
3	,, ...	9 ,,
5	,, ...	10 ,,
1	,, ...	12 ,,
1	,, ...	15 ,,

Average, 4½ mace.

4½ mace per day is 1,642 mace, or 10 catties 4 liang (13 lbs. 6½ ozs.) per annum.

If we consider those who have entered the hospital as fairly representing the opium-smokers of this city, and accept the *lowest* native estimate of the number of smokers, *i.e.*, half the adult males, then reckon the population at 80,000, we shall find there are at least 10,000 opium-smokers in the city.

At the above average of 10 catties 4 liang per annum, 10,000 men* would require 102,500 catties of prepared opium for their yearly consumption. Crude opium loses in the process of preparation about one-third in weight, accordingly 102,500

* We think this estimate too high. See Note A.—[Eo. C. Ms.]

catties of the extract represents 132,950 catties, or about 1,329 chests, of the crude drug.

As only 58 chests of foreign opium paid Customs duty here last year, a great quantity must be brought overland from Ning-po, or smuggled, to supply the market.

QUALITY OF OPIUM SMOKED.

69	smoked	Malwa.
25	,, ...	Patna.
119	,, ...	Native.

The Indian opium contains from 8 to 15 per cent. of morphine. The native drug is only from one-third to one-half that strength, as it is sold in the shops; but in the Sui-gan district, about thirty miles south of Wun-chau, a very superior drug is produced, which those who smoke it declare to be equal to Patna. An opium-planter from that district told me that a great quantity is annually sent over the borders to Fuh-kien, where it is sold as Indian opium. It does not become soft when exposed to the air, as the Wun-chau and T'ai-chau drug does.

COST PER MACE OF PREPARED OPIUM AS SOLD IN THE DENS.

Native	35 cash (about 1½d.)
Foreign	80 ,, (about 3¼d.)

	Foreign.	Native.
Largest quantity of opium smoked daily	8 mace	15 mace.
Smallest ,, ,, ,, ,,	1 ,,	2 ,,
Largest ,, ,, eaten ,,	1 ,,	5 ,,

TIME SPENT IN HOSPITAL.

Longest	40 days } Average, 21 days.
Shortest	8 ,, }

On leaving the hospital each man takes a supply of tonic medicines, so the average period of treatment is about thirty days.

In addition to the patients admitted into the hospital, thirty-five men and two women have been treated for the opium habit in their own homes; but these cases are very unsatisfactory. A Chinaman has very little moral courage to begin with, and one of the chief effects of opium-smoking is shown in the destruction of every trace of any good quality he ever did possess. Hence very few can be cured of their pernicious habit while exposed to the temptations by which they are now surrounded in every town and village in the empire. Chinese courtesy requires that a cup of tea be offered to each guest as soon as he enters, and a few years ago this was considered sufficient; but now in many Ya-men, in nearly all the large houses of business, and in many private houses an opium-lamp is kept continually burning in a side room, into which visitors who smoke are invited to retire, an invitation which few have the courage to refuse.

That opium is a great curse to this country there can be no doubt, neither can there be any doubt as to the guiltiness of the British Government, which for no other reason than greed of money forced the Chinese to admit the drug into all the treaty ports. But it is a mistake to charge the English nation with *all* the misery which China now suffers through the demoralizing effects of opium-smoking.* According to the Imperial Customs returns, the annual importation of foreign opium is about 100,000 chests, or 10,000,000 catties (1 catty = 20 ozs. avoirdupois), which would scarcely supply one million smokers. If to the quantity, on which duty is paid we add 20,000 chests as the probable amount annually smuggled into the country, still the foreign opium brought to China would not supply one per cent.† of the male population.

Opium was grown in China at least 200 years ago, but does not appear to have been extensively used until the introduction of the Indian drug. Since that time the cultivation of the poppy has increased rapidly, and is still increasing. In this province of Cheh-kiang (the smallest of the eighteen) at least 10,000 piculs (1,330,000 lbs.) are produced annually, and the quantity grown in the great western provinces is incalculable. The two provinces of Si-ch'üen and Yün-nan alone are said to produce 160,000 piculs.

Reckoning the opium smokers in the eighteen provinces at *only eight per cent. of the male population*, we find that seven-eighths of the opium they consume is grown in China, and only *one-eighth* is imported. If, then, the importation of foreign opium should within a few years cease entirely, it would make very little difference to China, as its place could be easily supplied by home produce, which is gradually improving in quality.*

For many reasons it is to be regretted that England should continue to soil her hands with this dirty trade, but the mischief already done is irreparable. The taste for opium is wide-spread and too deep-rooted to be easily eradicated, and, in some districts, "opium-smoker" has almost ceased to be a term of reproach. Even if the Chinese authorities really wished to stop the cultivation of the opium poppy, in many cases they have not the power to do it. The magistrate of this district has several times issued proclamations informing the country people that on a certain day he would go forth on a tour of inspection, and would order the destruction of all poppy plantations. But the people laugh at him, for they know he dare not carry out his threat, unless he employed an army for the purpose. A few spasmodic efforts have been made in various parts of the empire to stop opium-planting, but in vain, for the trade is too profitable, both to the producers and to the tax-gatherers, for it to be easily stopped.

As there seems little probability of the supply of opium from India being stopped, the next best thing for English Christians to do is to help those who are endeavouring to rescue the victims of the opium-pipe from their inevitable doom. To preach to these people on the evil consequences of opium-smoking, and exhort them to give it up, is like standing on the shore and lecturing a drowning man on the fatal consequences of remaining too long in the water. We must *help* them to give it up, and the best way to do so is by establishing anti-opium hospitals in various parts of the country. By this means many thousands of families may be saved from misery, and many precious souls be rescued from the snare of the devil.

For abstract of accounts see Note C.)—[Ed. C. Ms.]

Note A.

We have had no personal experience among the opium-smokers of Wun-chau; but elsewhere we have ourselves engaged in anti-opium work, and have paid some attention to the practice of other medical missionaries. From this experience we found that usually the average consumption of opium by the *in-patients* of our hospitals was much greater than that of the *out-patients*; and we had good reason to believe that the average consumption of the *out-patients* was greater than that of the *whole* mass of opium-smokers—in other words, that those who sought our help were usually the more confirmed and the larger smokers. Those who smoke little, and those who smoke occasionally, suffering less, are naturally less eager for cure. It will have been noticed that in the above report, only forty out of 213 in-patients had smoked three years and under. We conclude therefore that the average of 4½ mace used by Mr. Douthwaite's *in-patients* represents twice or possibly three times the average amount smoked by the mass of consumers, not a few of whom may be small or occasional smokers. Indeed the *gross* earnings of a large part of the poorer opium-smokers in most districts would not pay for 4½ mace per day.

From the proportions of native and foreign opium smoked by Mr. Douthwaite's in-patients it will be seen that a general average of 4½ mace per day means an average of about 3 mace of foreign opium consumed by those who use the foreign drug, which would cost 240 cash; and an average of about 6 mace of native opium smoked by those who use it, which would cost 210 cash; the amounts in both cases being far beyond the means of average consumers. We cannot but think half the amount would be nearer the mark used even in Wun-chau.

Again, the estimate of 10,000 opium-smokers out of a population of 80,000 seems to us excessive. In most Chinese families one or two aged female relatives are to be found, and six or seven persons would probably be nearer the average number per family than five. If we take six as the average number, 13,000 families will be given; and though more than one opium-smoker may be found in some families, we hope that still there are not

* We have in our editorial preface intimated our reasons for dissenting from this conclusion. See also Note B.—[Ed. C. Ms.]

† We incline to think (reckoning the population of China at 240 millions), that from 3 to 5 per cent. use foreign opium.—[Ed. C. Ms.]

* This is taking for granted that restrictive measures would not be adopted by the Chinese Government, as we believe would be the case. The restrictions on the salt trade show what China *can* do when its object is revenue only, not repression. How much more, then, when the very life of the nation is at stake. [Ed. CMs.]

a few in which the vice is absent. We should have thought that 7,000 smokers would not be too low an estimate.

But if, instead of 10,000 smokers at 4½ mace per day, we allow 7,000 smokers, at what seems to us a large average of 2¼ mace per day, the number of chests of opium, foreign and native, required for Wun-chau use would be reduced to about 479.

It would appear from Mr. Douthwaite's statistics that of his in-patients 44 per cent. consumed foreign opium, and 56 per cent. used the native, and that the mean consumption of the foreign drug is somewhat less than one-half of the native: this we should expect from the fact stated that it is only from one-third to one-half the strength. Allowing all the 7,000 to smoke in the proportions above alluded to, the 44 per cent. of smokers would use nearly 1½ mace of foreign opium per day, and would require 134 chests of foreign opium; and the 56 per cent. would use nearly 3 mace of native opium per day, and 345 chests of native opium. As 58 chests of foreign opium only paid duty at Wun-chau, if that brought overland or smuggled equalled this amount the total of 116 chests would still leave a deficiency of 18 chests to be accounted for.

But the same reasons which lead us to believe that the average amount of opium consumed by the in-patients was larger than the general average consumption, lead us also to conclude that a larger per-centage of general smokers consume native opium than of the in-patients, and if so this deficiency would be explained.

NOTE B.

IN our prefatory remarks we have shown that the English nation is responsible for all the opium *now* grown in China, inasmuch as we prevented the Chinese Government from putting down the vice in 1830 and subsequently, and consequently is responsible for all the crime and misery resulting from its use.

We are further inclined to think that a considerably larger per-centage of the people are even now dependent on the foreign drug than Mr. Douthwaite estimates; though, after all, this is not the important part of the question. If fewer were supplied than the estimate in the paper suggests, the guilt of upholding the vice would still attach itself to the British nation, so long as the Chinese are not at liberty to exclude that supply, and are thereby paralyzed in their attempts to put down the use of the baneful drug.

NOTE C.

Income and Expenditure.

THE INCOME for the past year was 1313·30 dols., of which only 100 dols. were supplied by the CHINA INLAND MISSION. The following summary of the items will be interesting:—

	dols.	dols.
The Native Officials and other Native Donors contributed	202·20	
The Foreign Community contributed	299·00	
Per China Inland Mission	100·00	
		601·20
Cash received from 213 Opium-smokers (In-patients) .. .	546·00	
,, ,, ,, other In-patients ..	15·00	
,, ,, ,, 4,030 Out-patients ..	120·75	
,, ,, ,, Sale of Anti-opium Pills	30·35	
		712·10
		1,313·30

THE EXPENDITURE, amounting to 1,271·32 dols., was as follows:—

Rent, 120 dols.; Deposit on Renting, 60 dols.; Repairs, 131·03 dols.	311·03	
Furniture and Kitchen Utensils	150·38	
Food for Patients, 268·88 dols.; Firewood, Coal, and Kerosine Oil, 79·12 dols.	348·00	
Servants' and Assistants' Wages	105·20	
Medicines and Instruments, 296 dols.; Paper, Pill Boxes, Eye Baths, Bottles, etc., 40·21 dols.	336·21	
Printing and Circulating Handbills, Posting Placards, etc.	20·50	
		1,271·32
Balance in hand		41·98
		1,313·30

Bible Colportage in China.

A FEW RECENT CASES OF ENCOURAGEMENT:

THE READERS of CHINA'S MILLIONS are familiar with the laborious and persevering efforts of our itinerant missionaries to circulate the WORD of GOD and Christian tracts in China. In these efforts the British and Foreign Bible Society have rendered us large and valued assistance, not only having provided tens of thousands of portions of GOD'S Word, but having borne the expenses directly connected with their circulation. These books have not been merely conveyed to a few of the more easily reached localities, but have, with much painstaking labour, been distributed in every city, and in most of the important towns, of some whole provinces.

Naturally, the fruits of such work can only appear after many days. In some cases they are not apparent to us, from the simple fact that there are no missionaries near enough to meet with those interested, or to report cases of conversion. From time to time, however, results are met with, and looking back on our connection with this kind of labour during the past twenty-seven years, we can enumerate not a few cases of the deepest interest.

As early as the year 1856, a New Testament, put in circulation on a missionary journey taken by the Editor in company with the Rev. J. S. Burdon, then of the Church Missionary Society, and now the respected Bishop of Victoria, Hong-kong, was known to have borne good fruit. A retired mandarin appears to have been converted through it; and he so thoroughly instructed his personal attendants in the doctrines and general facts of the Gospel, as to surprise as well as delight us. And from that time to this, cases have been found of good resulting from the reading of GOD'S WORD, thus put in circulation. Considering the large number of portions of Scripture distributed, the number of recorded cases of benefit may appear small; but may we not well believe that not

all that have been heard of are recorded, and that there may be many with which we are at present unacquainted?

The following interesting cases, which have come under our notice within the last few weeks, seem worthy of mention; and the more so, as disapprobation of this mode of work has been expressed as an unremunerative expenditure of time, money, and labour. It will be noticed that the incidents come to us from three different provinces, and from places very remote from each other.

SHEN-SI, NORTH CHINA.

Miss WILSON writes from Han-chung Fu on August 22nd, 1881:—"I unwillingly * went to the hills a short time ago, and returned just too late to see Mr. Cameron,† but he returns in five or six weeks after visiting each Hien city in this prefecture. It was good to see how the LORD is leading Lin,‡ the matmaker, in his distant home. He splits his bamboo, and reads his Bible or talks to visitors at the same time. He baptized four persons whilst I was there — his own 'Ma' (mother), as he touchingly called his mother, an elderly man, a dear believing boy (the son of believers), and an old woman who had borne persecution for CHRIST'S sake. But the very day after her baptism, the last named, under constraint of two beatings from her elder brother, offered incense to her ancestors. This so distressed our brother Lin that he could hardly do his work; but one morning he was quite cheerfully working away again, and it proved he had spoken faithfully to her. I think the LORD has given him the heart of a pastor as well as of an evangelist; and I rejoice to see the reality of the work in its thus spreading through natives, very little helped by foreigners.

"It was a portion of Scripture that was the first thing that laid hold of him. He read through Matthew before he went to bed, and afterwards *Ho*, the teacher, led him to Han-chung Fu. His Buddhistic merit and position were equal to Mr. Ho's, and he often sat cross-legged in contemplation (in the attitude of the idols). He also, it seems, burnt his precious and costly papers of merit (see CHINA'S MILLIONS for March, 1881), and now as diligently serves CHRIST as he formerly did Buddha.

"The second Sunday we were at his house, and there were many came and went. The Christians brought their rice uncooked, and stayed all day. *Lin* talked to the men in the large guest-chamber; his wife and Mrs. C'heng to the women at the back of the house; and the three Christian boys, with the landlord's grandson, formed another group, until the peach-trees proved a stronger attraction to their boyish tastes. I may say for them, that though the landlord's trees are close to this house, I never saw the Christian boys help themselves to one peach. Their father's severe vegetarianism has left him rather a hard father and husband, so we must pray that he may be enabled to obey the Word in these relationships. He is willing to see his fault. Do pray that no root of bitterness may be permitted to spring up here, but that the LORD may water this little flock every moment, and keep it night and day. How soon GOD could spread such churches through the provinces, and with all their failings, they might be purer than some are now if truly godly natives worked them, as they would not be so much in the dark as we are as to the true character and objects of applicants."

* On account of ill health.

† Who is engaged in Bible colportage.

‡ This brother is the presiding elder of a little company of native Christians, of Pah-koh-shan, among the mountains, seventy *li* from Han-chung Fu. Inclusive of those whose baptisms are mentioned here, there are ten or more native Christians at this outstation, we believe the fruits of Mr. Lin's work. No missionary but Miss Wilson, we believe, has ever been in his neighbourhood.

THE PROVINCE OF HO-NAN, CENTRAL CHINA.

A missionary station has recently been opened in the prefectural city of Ju-ning Fu by one of our missionaries, Mr. H. W. HUNT. He visited the city at intervals several times before renting mission premises there. It had also been visited previously by Messrs. Henry Taylor and George W. Clarke. No small amount of Christian information has been disseminated in this province. Mr. Hunt recently met with two cases that encouraged him.

When preaching one day, a gentleman of pleasant countenance seated himself near Mr. Hunt, and after listening for a time, remarked that he was satisfied as to the truth of the Christian doctrine, and wished to know more about it. He forthwith surprised Mr. Hunt by asking many interesting and intelligent questions about Adam and Eve, the Flood, etc., as to who was the disciple whom JESUS loved, where our SAVIOUR was born, and of whom, the circumstances of His death and resurrection, etc., etc. Mr. Hunt found on inquiry that he was a native of the city. He had purchased a Gospel and a work on the Bible of him twelve months before. Mr. Hunt assured himself that he was not a seeker after gain, but found him to evince a sincere desire to know whether the Bible was really the WORD OF GOD, or merely the production of a foreign sage.

While this man is not yet, so far as is known, a converted man, his interest in the things of GOD is most encouraging, and gives one good reason to hope that the SPIRIT OF GOD is working in his heart.

Mr. Hunt also mentions another case of much interest. A Chinese graduate, an earnest Buddhist, and a vegetarian, has become thoroughly acquainted with the whole Bible, and has carefully studied some dozen Christian works besides.

Mr. Hunt says:—"This gentleman speaks highly of the Christian religion to many others in the city, and has gone so far in making it known, that some of his own friends have already slighted him on account of it." This man also is not yet a Christian, his one point of difficulty being his inability to see himself a hopeless, helpless sinner, devoid of personal merit. We are told, however, that the entrance of GOD'S WORD giveth light. It has already dispelled much darkness in his mind, and we would ask prayer that He who alone can convince of sin, may lead this influential man to know his own state, and GOD'S salvation, and then largely use him in the spread of the truth.

THE PROVINCE OF KWEI-CHAU, WESTERN CHINA.

Mr. J. F. BROUMTON, writing from Kwei-yang Fu, the capital of this province, on Sept. 17th, mentions an instance of some interest. He says:—"Our Evangelist Ts'en, a short time ago, was looking over some old books at a bookstall, to find one for his children to study. He

selected one, but the price asked for it was too high. While bargaining, an old man said to him, 'I have lots of old books at home, perhaps you can find a copy of the one you require among them.' Ts'en accordingly went to his home, and he found he was a collector of lettered paper.* Occasionally he finds books in the waste-paper baskets he empties, and if he thinks any of them will sell he puts them by. Ts'en looked over the books that he had, and found among them a copy of the New Testament. This seems to have been read carefully. The owner had made thicker covers for it, had bound it more strongly, and had written a poetical index for aid in remembering the order of the books, a copy of which I enclose. This index he had pasted inside the cover of the book. Many pages he appears to have admired, and these he has marked. For instance, he marks Col. iii. 14, '*Love* which is the *bond of perfectness*'; and again, chap. iv. 6, 'Let your *speech* be *always with grace*'; also the graces mentioned in chap. iii. 12 have marks against them. It would be interesting to know who the reader was, and how the book came subsequently to be consigned to the waste-paper basket. We cannot but hope that GOD will bless His WORD to some who, like this man, appear to have read it carefully."

* The Chinese have much reverence for paper which has on it writing, or printed characters, and as a work of merit, employ men to collect and burn it, that it may not be trampled under foot, or used for dishonourable purposes.

Poetry.

A PLEA FOR CHINA.

"*If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?*" (Proverbs xxiv. 11, 12).

FAR, far o'er the blue, foaming waters,
And above the dull boom of the waves
Which break on the white shores of Albion,
And wear her chalk cliffs into caves,

Comes a cry which no wild winds can silence,
Nor the storm in its raging o'erpower:
'Tis a cry for the millions that perish,
For the thousands that die in an hour.

Lo, it comes down the world-famous rivers,
From the green grave-sown hills of Cathay,
Where, girdled by grey walls of granite,
Her cities sleep ages away.

For protected by lofty pagodas
And by temples unnumbered they stand;
And the people, in pride of past glory,
Deem that only the vanished is grand.

There the spirit-world looms with its terrors,
And the priests sell the people for gold,
While the Sage of the nation says only,
"Of the Future can nothing be told."

So they die in the midst of their darkness,
Like the autumn leaves strewn o'er the plain;
Yet not theirs is the cry for assistance,
Since they dream not of help in their pain.

But, oh! there are some who have heard it,
And believed in God's message of peace,
Who are found at the feet of their Saviour,
Giving thanks for their gladsome release.

And 'tis these who with earnest entreaty
Raise the old Macedonian cry;
To the Christians of England they're calling,
And their prayer is recorded on high;

While the labourers who gather the harvest
Plead for thousands* to come to their aid,
That the fields waving white in the distance
May be reaped ere the daylight shall fade.

Oh, come over! the harvest is mighty,
But how few are the labourers to-day!
See one here, and one there, mid the furrows,
All alone through the heat of the day.

Oh, come over! for places are vacant
Of some who now serve in the skies;
And the fruit of the fields lies ungarnered,
Since so few to succeed them arise.

And the Master He calls down the ages
In His farewell of blessing and love:
'Tis the voice of the Lord who redeemed you,
Sounding clearly earth's tumult above.

And the angels gaze down in amazement,
With deep longing the news to proclaim;
But 'tis only the lips of redeemed ones
That can tell all the might of His name.

Can the cries of the world, then, seem louder,
And the din of the race after gold?
Oh, remember the debt you are owing
In return for the Christ-love untold!

For, oh, what is the world and its splendour,
And its fashion that passeth away,
To you who might gather in living gems,
At the feet of the Master to lay?

Then delay not: the world waxes older,
And the wheels of His chariot draw near;
We must gather and fold all His lost ones
Ere the King shall in glory appear.

Bring your talents, your wealth to His altar,
And withhold not e'en life at His call:
In the light of eternity's morning
You will feel that the offering was small.

London Mission, MARY J. BRYSON.
Wu-ch'ang, China.

* If three thousand missionaries were added to those at present in the field, each would have a population to work among equal to that of any second-rate English city.

Itinerant Work in North China.

BY MR. A. G. PARROTT, OF P'ING-YANG FU, SHAN-SI PROVINCE.

SIXTH JOURNEY. (*See Map No. VI.*)

AFTER a very pleasant eight days' rest with our missionary friends at T'ai-yüen Fu during Christmas, we again started to visit the remaining cities in the hills west of the T'ai-yüen Fu and P'ing-yang Fu plains on December 31st, 1880, carrying with us about 1,200 single gospels and 100 large portions of Scripture, together with 1,700 Christian books and tracts. As the cities in our *route* are small, and in a district where the famine, a year or two before, raged most fearfully, we concluded this number would suffice us.

Four days' travelling over hills and along the mountain streams, brought us to a village called Shih-kia-chen, where we sold sixty-eight single gospels and larger portions, and sixty-nine books and tracts. On the 4th of January we reached Ning-hiang Hien, 350 *li* south-west from T'ai-yüen Fu, a small city of only three or four hundred families, two inns, and scarcely any trade. We sold ninety-two single gospels and portions of Scripture, and three whole copies of the New Testament, leaving next day. Twenty *li** from the city brought us to Cha-miao-yü by nightfall, and we put up at a small inn, or stone hut, built on the bed of a mountain stream. The inn-keeper and his wife turned out of their own room to accommodate the strangers. On January 6th we found ourselves at a small town called Shih-teo-chen (seventy *li* from Cha-miao-yü), where we sold eighty-five books and some tracts. Shih-leo Hien was reached on the 7th January. About sixty *li* of the distance between the two cities, Ning-hiang and Shih-leo, is over high hills, and travelling is difficult; the rest of the distance is in the beds of mountain streams, among broken rocks and pebbles. Shih-leo Hien is a very small city, of not more than 100 families, and without even a wall. We had some difficulty in finding an inn, until one man offered us a lodging in an old and uninhabited house. Next morning we sold sixty-seven gospels and larger portions of Scripture, one complete copy of the New Testament, and 148 Christian books and tracts; and continued the journey, sometimes along the bed of a river, and sometimes crossing over a range of hills, to Yung-ho Hien, ninety *li* S. This was Saturday. We reached the city long after sunset, and could not see much to enable us to form an idea of the size and importance of the place. On Sunday we found, however, that it contained only about 100 families; nearly every other house was either in ruins or closed. Only three shops were open, and although it was market day, the street was almost desolate all day. Like the last city, it was without a wall. Before we left the place on Monday morning we sold twenty-seven single gospels and portions of Scripture, four complete copies of the New Testament, and 120 other books and tracts.

TRACES OF THE FAMINE.

There is now only one small village between this and the next city, and the road is over two ranges of very high hills. In the evening we reached this village, Su-p'ien, sixty *li* south, and found an inn. The landlord came upstairs to talk with me after supper, and appeared very friendly. In the course of conversation about the Gospel, he remarked that a foreigner passed through that village four or five years before and gave him a book, but he could not understand much of it, and could not say whether it spoke of a Saviour or a plan of salvation. He offered to go to the house in which his family lived, a little way from his inn, and bring back the book. When he returned I found it to be a New Testament in the classical style (this style is, perhaps, as difficult for an uneducated Chinaman to understand as Saxon would be to an Englishman of to-day), and the man had not been able to make anything out of it, and was glad to exchange it for a copy in the mandarin style. Speaking of the late famine, the old man said that formerly there were 700 or 800 families and fifty shops in his village; now there were only twenty-three families and five shops. Before reaching Su-p'ien we had passed through a famine-ruined village of perhaps fifty houses in the hills near a large temple, and not a soul remained to bewail the desolation of their once prosperous village. Every house, temple, shrine, and idol was in ruins.

Ta-ning Hien, sixty *li* south, has 200 or 300 families, and is in a better condition than either of the last two cities visited. We sold seventy-six portions of Scripture and two copies of the New Testament, besides 120 books and tracts, and continued our journey south. The road now led us over barren hills once terraced and cultivated, but now overgrown with weeds. Small villages of a few houses and caves were

QUITE DESERTED.

We travelled all day without seeing more than three men, and so far as I can remember, not *one* inhabited house. Kih Chau, 120 *li* south, was reached on January 13th. It is a small city of 500 families. The people received us well, and bought books freely—a result probably of the Famine Relief work done there two years before. We sold 145 portions of the New Testament, and 185 Christian books and tracts.

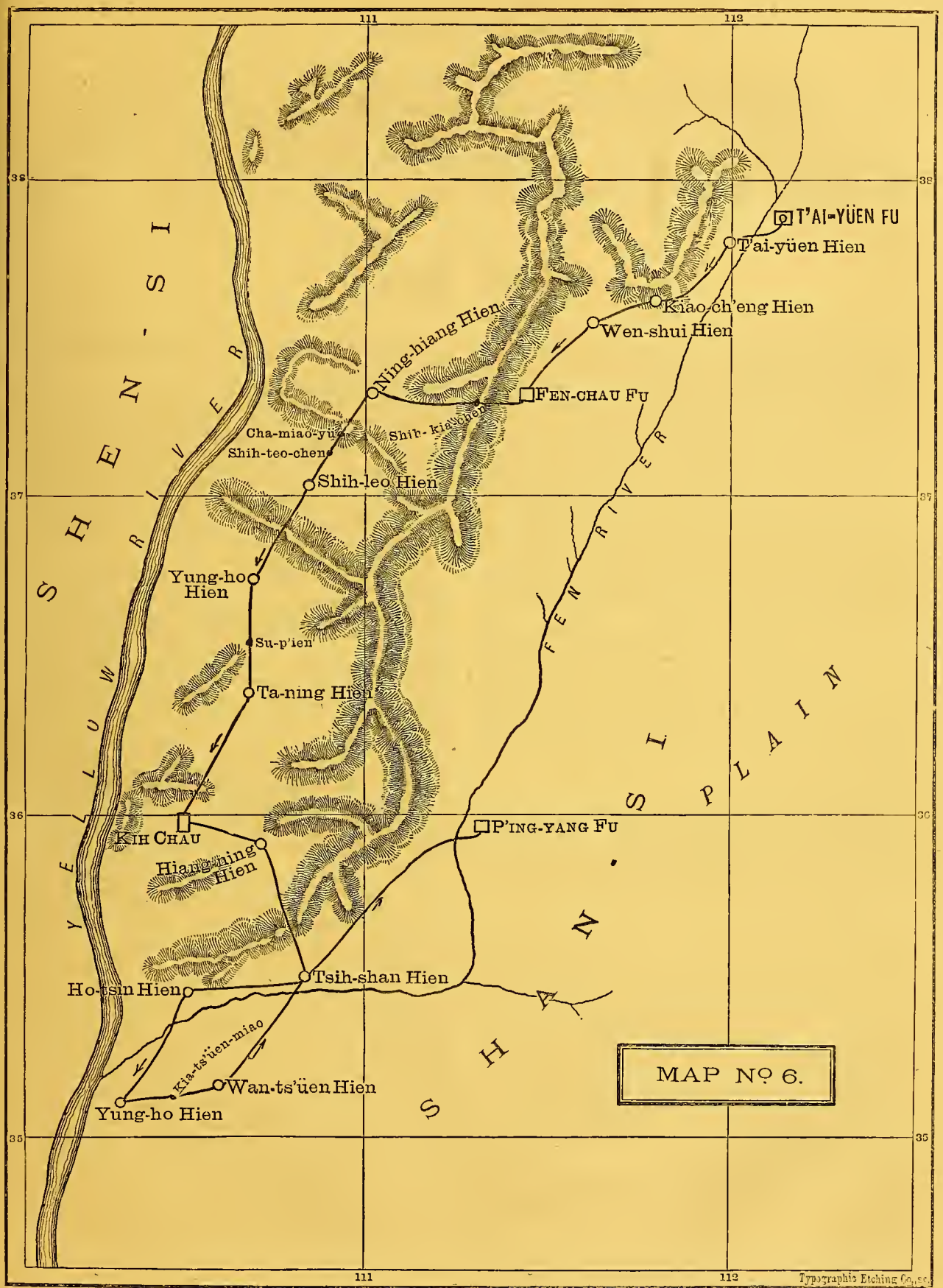
Another sixty *li* over the hills brought us to Hiang-ning Hien, on the evening of the 14th January. Next day there was

A LARGE FAIR

in the city, and the main street was crowded. We improved the occasion as far as we could, and during the day sold 207 gospels and larger portions of Scripture, and 235 other books and tracts. The people were too much occupied with preparations for the Chinese new year festivities to pay as much attention to anything else as they might have done at another time. Not a few, however, now possess the written message, and may think more of it at another time.

The next city in our *route* was Tsih-shan Hien, 130 *li* south. We had now reached the plain; the people were not at all curious to see a foreigner, and few cared to listen to us, or to look at our books. Yet we sold sixty-three single gospels and larger portions of the New Testament, and seventy-four other books and tracts. In the evening of the 18th January we reached Ho-tsin Hien, fifty *li* west. That evening and next morning we preached and sold 334 books and tracts. The 20th found us ninety *li* further south, at Yung-ho Hien, on the banks of the Yellow River. The city is a good deal broken down, and has only about 1,000 families. We left 322 books and tracts behind us. Passing through a village called Kia-ts'üen-miao,

* Ten *li* are equal to three English miles.


111
112
38
37
36
35
SHEN-SI
YELLOW RIVER
FEN RIVER
SHANSI PLAIN
T'AI-YÜEN FU
T'ai-yüen Hien
Kiao-ch'eng Hien
Wen-shui Hien
Ning-hiang Hien
FEN-CHAU FU
Cha-miao-yü
Shih-kia-chen
Shih-teo-chen
Shih-leo Hien
Yung-ho Hien
Su-p'ien
Ta-ning Hien
KIH CHAU
P'ING-YANG FU
Hiang-ning Hien
Tsih-shan Hien
Ho-tsin Hien
Kia-ts'üen-miao
Wan-ts'üen Hien
Yung-ho Hien
MAP Nº 6.
Typographic Etching Co.

we continued the journey to Wan-ts'üen Hien, seventy *li* east. In the two latter places we sold ninety-four gospels and larger portions of Scripture, and 177 Christian books and tracts. The city is a small one, of only 150 families.

We were now within a day or two of the Chinese new year. The time had already passed for doing much work, either in the way of preaching or selling books, and with the exception of 174 gospels, all the books we had taken were disposed of. All the cities and principal villages in the western half of the province had now been visited, and we returned direct to P'ing-yang Fu—three days' journey—arriving there on the 25th January, to wait till the holidays were over and business was again resumed, completing a journey of 1,510 *li* in twenty-six days.

Brief Notes.

Mr. **MEADOWS** writes from Shao-hing on December 21st, 1881:—"We have just had a happy time up the country. We had the pleasure of examining twenty-seven candidates for baptism, of whom nineteen were accepted, but owing to the lateness of the hour, and to some of the people living in distant villages, we only baptized fifteen. Those not baptized were women. Of the fifteen, five were baptized at Yih-kô-ch'ün, six at Mô-kô, and four at Sin-ch'ang. The little Church at the last-mentioned place agreed to give the chapel-keeper at Wong-tzah an extra dollar each month during the coming year. He is really the preacher there, but he only receives two dollars per month from the mission. Of course, he could not live on that sum, but I told the Church at Sin-ch'ang, who opened up the place as a mission work of their own, and have paid the rent and incidental expenses ever since, that we would help them to that extent (viz., two dollars per month). On our last visit we baptized the first-fruits of Wong-tzah, a man who seemed to have been impressed with the truth on the first visit we made to Shing Hien, in company with Mr. Douthwaite.

"God has been very good to us in giving us health and strength for His work. It is the greatest pleasure to itinerate in town, village, and hamlet for Him. Miss Murray and Mrs. Meadows too, are out continually with their Bible-women, so that there is much seed sown in this city and the villages around. But the latter are legion, and we can never get to the end of them. From October 6th to November 30th I and the Pastor, with my children, visited forty-seven villages and hamlets, nearly all of which had never been visited by a preacher before. These villages are situated chiefly on the north and north-east side of the city."

Miss **MURRAY** writes from the same station on December 5th:—Several of her girls had been sick, but through *God's* goodness all had recovered and were well. She mentions interesting letters received from girls married from the school, and has been specially cheered by the coming forward of some candidates for baptism whom she has frequently visited on her village expeditions.

Mrs. **RANDLE** writes from Kiu-chau on November 12th:—"My husband is away again at the out-stations. He is very frequently absent from home just now, and though we look forward to the time when he shall be with us, we do rejoice that the work is so encouraging in Yüh-shan and requires his presence. We are much cheered by the interest in our school-girls shown by friends at home. We hear by last mail that the support of a sixth girl is promised by the teachers and scholars of our old Sunday-school. The elder girls have been very busy lately cutting out and making their own winter clothes, superintended by ourselves and a native tailor. We are anxious that they should be trained to be thoroughly useful in every respect.

"Our own little daughter is flourishing and daily growing more interesting. She is an object of great delight and wonder among the people of this city, who have rarely, if ever, seen so young a foreign child."

Mr. M. **HENRY TAYLOR** writes from Kin-hwa on Nov. 1st, 1880, tendering his resignation at the close of the usual notice. He anticipates engaging in secular employment. Believing this to be of the LORD, we have accepted his resignation.

Pastor **VAEN** writes from Fung-hwa on the 15th of the 10th moon (Dec. 6th). From this and previous letters we glean a few notes:—

"Nov. 3rd.—I have just returned from T'ien-t'ai. I baptized a woman there who comes 65 *li* to worship (20 miles). She originally lived at the east gate of T'ien-t'ai city; afterwards her husband opened a druggist's shop in Kyü-moh-gyiao, five *li* from Chü-ao. Though she and her husband live so far off, they still come to the city to worship when able, and do not forget the Lord's-day. Of course, they cannot go every week. She heard that I was in T'ien-t'ai, and quickly came to be baptized. I found her as intelligent a Christian as earnest. Two other candidates at T'ien-t'ai were away from home at the time of my visit. At Ning-hai one person was baptized. At Si-t'ien and Fung-hwa we have some candidates.

"Nov. 29th.—Last Wednesday (23rd) we had our annual meeting of preachers and elders. T'ien-t'ai, Ning-hai, Si-t'ien, Ho-zï, Siao-wong-miao, were all represented, as well as P'u-k'eo-wang. Pastor Wong Læ-djün happened to be present, and was asked to preside. The morning of the second day, after despatching some business, the president said, 'If any of our brethren have any matters to bring before us, now is the time.' Mr. Wong Ming-ziang, who now resides in P'u-k'eo-wang, stood up and said, 'I am a Fung-hwa city member, and was baptized eight years ago. Now, on behalf of the members of my own family, I hope to have services in my own house every worship-day; I have proposed to assemble a few friends and hold services, hoping that my whole family, without exception, may obtain salvation. But I am an old man, and every Sunday to take service in the same place morning and afternoon—I fear I am not equal to it. I therefore beg this assembly to give me help on worship-days to hold these services in P'u-k'eo-wang.' The president replied, 'I hear that in your neighbourhood another mission has services; you can go to that mission to worship, and if you want a letter of transfer, we are not unwilling to give you one.' But Mr. Wong Ming-ziang answered, 'I have been wishing for many years to have a church in my house. I see that in ancient times disciples were wont to meet in one another's houses. As to going to worship at another mission, so far as I am concerned, that is very easy; but it does not follow that my whole family, the old and the young, would all be willing to go. My years are far gone; I owe them this little duty. Moreover, I cannot but pity the members of my own household.' The assembly then consulted about the matter. We thought if a man begs us to go to his house to preach the Gospel, it is difficult for us to refuse him, seeing we are appointed for this very service. We therefore agreed, straitly charging him thus, 'Your own family and personal friends may assemble for worship, but do not permit members of other congregations to worship in your house; they should meet with their own people.' The assembly then determined that the preacher at Fung-hwa city, when able, give some assistance."

Mr. **RUDLAND**, of T'ai-chau, writes on November 5th:—Owing to the storms and floods of this year not only has there been great sickness throughout the district, but serious failure of crops. He has been obliged to get stores from Shanghai. Even native flour being difficult to get, and of such bad quality as often to be uneatable. He and his children have suffered a good deal in health, and together with Mrs. Rudland need our prayers.

The Truth about Opium.

IMPORTANT meetings on the Opium Question were held in Exeter Hall, on Wednesday, March 15th. Previous to the meeting there was a conversazione, which was attended by about a hundred gentlemen on the invitation of Mr. George Williams, Mr. James E. Mathieson, Mr. T. A. Denny, and Mr. T. B. Smithies. The proceedings were of more than common interest, as will be evident from the following accounts taken from *The Christian* and *Word and Work*.

From "THE CHRISTIAN."

"The Truth about Opium"—that is what the nation wants to know, but it has not seemed very easy to get at it. Sir Thomas Wade and Sir Benjamin Brodie say one thing; Sir George Birdwood and Sir Rutherford Alcock express quite opposite opinions: and they are all honourable men. What is the unsophisticated Briton, who has never been either in India or China, to think? He might well feel puzzled.

It was with much satisfaction, therefore, and a strong sense of relief that we received an invitation from four well-known Christian philanthropists to meet in Exeter Hall last week a number of gentlemen "who have had long experience in China, and who will give the results of their personal observation of the effects of opium-smoking." So ran the announcement on the invitation card, and we are bound to admit that its promise was fulfilled in a way that leaves no room for doubt as to "the truth about opium." "At the mouth of two witnesses, or three," says our Lord and Master, a thing may be established. Here were nine witnesses, all of whom had resided in China for considerable periods of time, from twenty-three years downwards, as Christian missionaries, four of them being medical missionaries.

Could better witnesses be got? Surely not. True, some of these good friends thought it necessary to defend themselves from the accusations of bias and prejudice, but we summarily dismiss such accusations as unworthy a moment's thought. * * *

The evidence of these nine witnesses about opium and its works was unanimous. We cannot recite it at length, but that is obviously unnecessary, because of its very uniformity and consistency. The later speakers, perforce, only repeated in varying phrase what the former ones had asserted. It may be summed up in a few sentences. Lord Polwarth, who presided over the important gathering, put this question to the speakers as the principal one to be answered: "What are the physical, mental, and moral effects of opium-smoking among the Chinese?"

In brief, the answers were to this effect. Physically, the confirmed opium-smoker soon becomes a mere wreck—all the sooner if he belongs to the poorer classes. To gratify the opium craving, he will stint himself of necessary food. He becomes emaciated; his system is deranged and enfeebled; and if he is not speedily cut off, he drags out a miserable existence. Mentally and morally, the effects are equally disastrous. The appetite takes such a hold of its victim that he will stop short at nothing if only the insidious craving may be satisfied. He will even sell wife, children, and sometimes himself, in order to compass this. So strongly does the moral sense of the Chinese themselves revolt against the habit, that it is commonly regarded as on a par with the lowest and most degrading forms of vice. No missionary or pastor would dream of admitting to church membership any one addicted to it. Some startling instances of the havoc that it works were related in detail, and one of the speakers said that in its baneful and blighting effects it equalled the combined horrors of war, famine, and pestilence. * * *

It was said that there are some 1,700 opium dens in the city of Ningpo alone; in an equal proportion to the population, this would give 17,000 licensed drink-shops in London, whereas it only contains 10,500. We were told that about nine-tenths of all those who smoke are utterly ruined by it, body and soul. Cases of reclamation and cure have been exceedingly rare, and these only happen where there is the exercise of strong faith in the restoring grace of God.

A favourite device of those who have been the apologists for the opium trade is the comparison of its evil effects with those produced in our own land by the ravages of alcoholic drinks, greatly to the detriment of the latter. Several speakers strenuously maintained the contrary, and asserted that the opium is vastly more insidious and dangerous in its working than alcohol, bad as that is. Any such comparisons, however, seem to us quite outside the question, and is only throwing dust in the eyes of the public in order to divert attention from the evil under consideration. * * *

From "WORD AND WORK."

The nation has recently given signs of an awakening sense of the iniquity of the opium traffic, and the unrighteousness of forcing upon an unwilling people that which in its use is said to result in evil, moral, mental, and physical. At such a time many were startled to find certain public men asserting in the press that "opium-smoking is absolutely harmless," and that "we are as free to introduce opium into China as to export our cotton, etc., to France."

It could scarcely be expected that those who from long experience have learned the evils produced by opium should let such statements pass unnoticed; hence we were not surprised that a few earnest and well-known gentlemen should take steps for the public refutation of these assertions. A meeting for the purpose of hearing the testimony of medical men and missionaries long resident in China, on this subject, was held in Lower Exeter Hall on Wednesday, 15th inst., when Lord Polwarth presided.

A preliminary meeting was held in the Council-room, when opportunity was afforded for the putting of questions concerning opium in China. The questions thus put bore on the moral, mental, and physical effects of opium-smoking. Revs. W. H. Collins, A. E. Moule, F. W. Baller, and Drs. Gauld, Maxwell, and Galt unhesitatingly described the effects as evil, degrading, and ruinous. * * *

The hour for the public meeting having now arrived, an adjournment was made to the lower hall, where a goodly gathering was already assembled. Amongst those who were prepared to speak were:—Rev. W. H. Collins, M.R.C.S. (twenty-three years medical missionary

in China), Rev. Arthur E. Moule (twenty years missionary in China), Rev. David Hill (sixteen years missionary in China), Rev. James Sadler (fourteen years missionary in China), Wm. Gauld, M.D. (seventeen years medical missionary in China), James Maxwell, M.A., M.D. (eight years medical missionary in China), Rev. J. McCarthy (twelve years missionary in China), Rev. F. W. Baller (eight years missionary in China), James Galt, F.R.C.S.E. (seven years medical missionary in China, in charge of an opium hospital). * * *

Rev. DAVID HILL said that it was of the utmost importance that we should learn the truth about opium. Hence he read an extract from a leading article in a paper published in Shanghai (not generally opposed to the opium trade), in which Sir George Birdwood's letter was scathingly and sarcastically refuted, one of the editor's statements being that "amongst the Chinese the results of opium-smoking are fatal and deadly." During, continued the speaker, the sixteen years I have spent in China, I can only recall one instance in which a Chinaman had been a thorough opium-smoker for many years without receiving evil physical effects from it. The moral consequences are, to my mind, the most important. Morally its effects are universally deteriorating. Opium-smoking is condemned throughout the country. The Government (Chinese) proclamations and the religious tracts alike agree in classing opium-smoking with vices such as gambling and immorality. No opium-smoker is permitted to become a member or *employé* of any Chinese legation. The two leading statesmen of China at this moment are non-smokers, and are strongly opposed to the use and the introduction of the drug. No opium-smoker is permitted to become a member of any Christian Church in China—public opinion would not permit it. Such, in brief, are the facts advanced by Mr. Hill as the result of sixteen years' observation and experience in China.

Rev. A. E. MOULE (twenty years in China) said that some spoke as if missionaries opposed opium from mere prejudice; but, he said, there is no *primâ facie* reason why missionaries should be partisans on this subject. They all oppose it, but that is because they have seen its evils. They have gone to China, and they have seen the people; while Sir George Birdwood did not go to China, and has not seen the people. As a matter of fact some opium merchants have been among the noblest benefactors of Christian missions in China, and the opium war opened the country to the Gospel; hence self-interest might have led missionaries to support the opium trade, were it not that facts prove it to be a curse. It is the greatest hindrance to Christian work. Those who mix among the Chinese people and see the actual results cannot help feeling strongly on the subject. No Chinaman who is an opium-smoker will defend the practice—he will excuse himself, but is always ashamed of the opium-pipe. . . . . .

Dr. GAULD (seventeen years in China) said that a comparison had been instituted between the effects of tobacco and opium-smoking. This he would say, that there are many tobacco-smokers amongst the Christian Chinamen; no one dreams of taking action against them, but the opium-smoker is at once excluded. Taking a little opium is so certain to lead to the confirmed use of it, that we are alarmed when a man begins to use it at all. If you had a number of Chinese in a room, you could not by their appearance tell who used tobacco and who did not; but the opium-smokers would be marked in a moment. The sallow face, the emaciated appearance, the heavy eyes, indicate the opium-smoker. The Chinese themselves speak of such a man as "an opium ghost." Its power over the system seems overwhelming. Many desire to be cured: they try, they suffer the most intense agony, they come near to death, but they take to the pipe again.

One of the saddest things is the hold that opium-smoking has taken on the *literati* and mandarin classes—it is draining the life-blood of China's best families. In Swatow the vice is becoming so prevalent that now the merchant is considered inhospitable if he does not keep his opium-pipe and give his customers a few whiffs. We are told that India cannot afford to discontinue the opium trade: it is a question of right or wrong. Can we not afford to do right? * * *

Dr. GALT (seven years' experience) dealt chiefly with the medical aspects of the subject, basing his statements on experience and on scientific facts as to the evil and injurious effects of the drug. He closed by stating clearly that his experience was that the use of opium amongst the Chinese is injuring the nation physically, socially, and morally.

Rev. F. W. BALLER (eight years in China) said he had travelled over two-thirds of that empire—north, south, east, and west—had seen the people in their homes, their shops, and in their leisure hours: everywhere the one fact had been proved, that opium-smoking is a great curse. Public opinion and Governmental opinion in China alike pronounce it an unmitigated curse. During the great famine in Shan-si it was noted that those who died off first were the opium-smokers; their bodies, enfeebled by indulgence, were unable to stand the pinch of famine.

Rev. W. H. COLLINS (twenty-three years in China) said that in his long experience he knew of but one case of complete cure from opium smoking. Opium hinders the work of the missionaries, embitters native prejudice, and degrades the people who indulge. The evils are so apparent that some merchants have actually given up the opium branch of their business because they have witnessed the misery it produces.

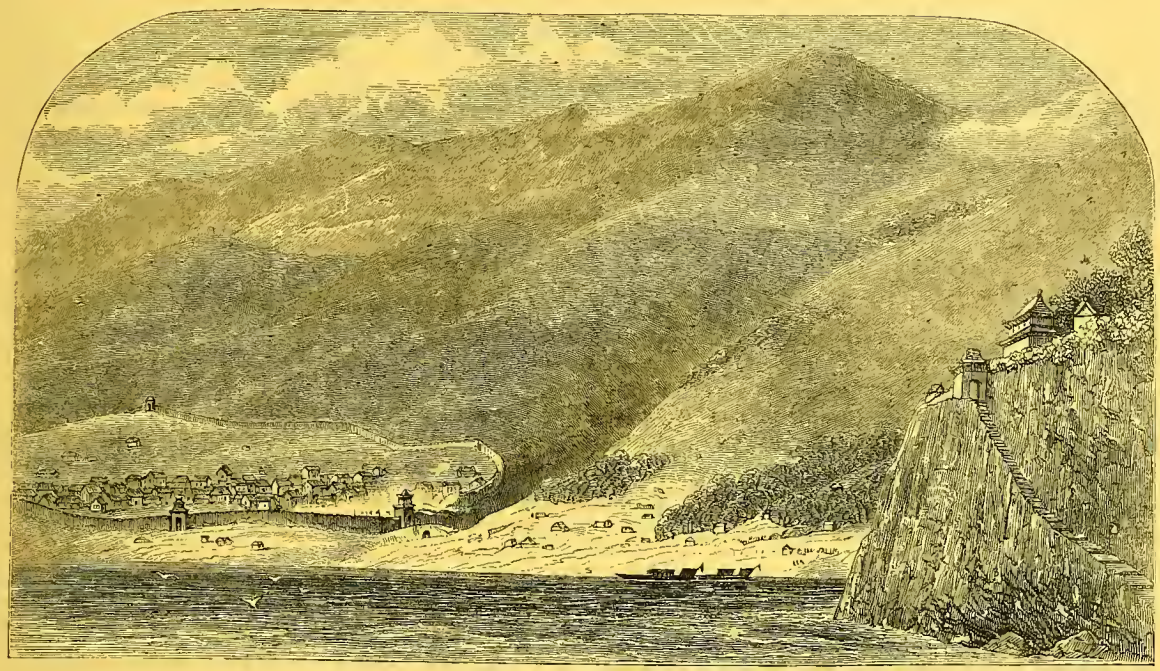
Rev. JAMES SADLER (fourteen years in China) referred particularly to the distress in families, to the ruin of homes, and the poverty caused by opium smoking. Who are responsible? he asked. We are, if we tolerate the continuance of the traffic.

Lord POLWARTH, in a few earnest and eloquent sentences, summed up the points advanced by the various speakers. These men, thoroughly conversant with the Chinese people, with one voice condemn the opium traffic. What is the object of their labours? To spread morality, purity, and righteousness. Wherever Christian missionaries have gone they have advanced civilisation. When, therefore, they oppose the opium trade it must be on the ground of the purest philanthropy. He felt sure that the British public would carefully weigh the evidence of men who had so long laboured in China. The evidence of all is that the effects of opium are deleterious and disastrous in the highest degree. Let the public know this, and surely they will rise up and demand that steps should be taken to bring about a thorough change in this respect. Some say opium is not worse than strong drink—grant that it is half as bad—then how terrible it is that we, as a nation, should force it on the Chinese and continue to enforce its entrance now!

Mr. DONALD MATHESON and Mr. T. A. DENNY moved and seconded a resolution to the effect that, having heard the testimony of the missionaries long resident in China, the meeting condemns the opium trade as unworthy of this country, and calls upon Parliament to give the subject its earliest and earnest consideration.

After a few words from Mr. J. E. MATHIESON and Rev. J. MCCARTHY thanking the chairman for his kindness in presiding, the proceedings of the meeting were brought to a close.

China's Millions.



PING-SHAN, UPPER YANG-TSÏ (See page 54).

God Only.

"*My soul, wait thou only upon* God; *for my expectation is from Him. He only is my Rock and my Salvation: He is my defence; I shall not be moved.*" (Ps. lxii. 5, 6.)

TO MOST of God's children there come times of sudden awakening to a painful consciousness of being shaken loose from earthly props. Some unexpected trial, an illness, or a bereavement has revealed to us, with startling effect, how all unconsciously perhaps, our souls were *not* waiting "only upon God," but were leaning on an instrument, or on circumstances. Our expectation was from our own effort, it may be, or from some chosen leader. And as it was not entirely "from Him," we *are* moved, perhaps almost crushed. In the trial our impulse is to turn to man; but the help of man may be unavailing—perhaps even his sympathy we cannot count on. We have *only* God to go to; and so we are driven to fall back upon Him. But surely, surely, He should not be our last resource; rather the first to whom we turn in our difficulties, whether they be great or small.

In the Lord's work, which, if His indeed, always involves conflict against the rulers of the darkness of this world, "against spiritual wickedness in high places," alas, how often, if the true secret were discovered, might it be found that God's power was *stayed*, because He would not "give His glory to another." And man's power, what is it? We wrestle not against "flesh and

blood;" how, then, shall an arm of flesh overcome? Oh, let Christian workers beware, lest in any degree God's good gifts be trusted instead of Himself! "When I am weak then am I strong," said the great Apostle; but how unpopular among us his cause of glorying: "Most gladly, therefore, will I rather glory in my infirmities, that the power of CHRIST may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for CHRIST'S sake." And yet is *any* cost too great that the power of CHRIST may rest upon us? What, fear, when we can confidently say, GOD is my ROCK and my SALVATION? Then, as sources of strength to us, we see that in comparison to Him men of low degree, and men of high degree, and riches too, to be laid in the balance are altogether lighter than vanity. One only Rock, one only Salvation, one only Defence is ours, and just in proportion as anything else is substituted will there be weakness, and failure, and loss. Power with GOD will be the gauge of real power with men. It is real to trust His Love. Let us wait only upon GOD, asking Him, by any means, to bring us to feel *safe* with Himself, to go in His might, and to trust in Him at *all* times.

Who were the Losers?

THE following thoughts were suggested five years ago by noticing that in many departments of the work of God the labourers were burdened for want of funds; and yet surely many of the children of God are suffering far more, and will eternally suffer loss from the want of more self-denying faithfulness in the discharge of the stewardship with which He has entrusted them.

"HISTORY repeats itself. Eighteen hundred years ago there was a widespread impression that a coming Messiah would soon appear, and a few were earnestly waiting for the redemption of Israel. He did appear; but how?

"He came a poor man; apparently the son of a carpenter. He chose fishermen as His apostles. He sought not His own. He closed a wondrous life by being lifted up indeed, but on a cross; by being crowned, but with thorns.

"But in dying, He destroyed the power of death; He could not be holden of it. He rose again from the grave; commissioned His disciples to preach the Gospel in every land, to every creature; ascended to heaven, and shed forth the promise of the Father, the Holy Ghost, on those He had left behind as His representatives and witnesses.

"Strange was the effect this produced. The disciples began to think that Jesus *meant* what He *said;* and *they acted on His directions.* They began to love as brethren; to sell that which they had, and give alms; to live in such manifested unity and love, that the world was constrained to exclaim, 'See how these brethren love one another!' No member of the Church had any lack. The poor, rich in faith, had their temporal wants supplied; and wealthy believers, laying up treasure in heaven, preached the truth by example as well as word. Doubtless many of the wise ones of this world spoke scornfully of such fanaticism and folly, and prided themselves on their own possessions, determining to enjoy themselves, and then to 'leave the rest of *their* substance to their babes.' But *did they do so?* We shall see.

"A few years rolled on, and, as foretold by the Master, troublous times came. Jerusalem was compassed about with armies. *The day for selling possessions and using the proceeds for Jesus was passed!* Many of the faithful believers were far away preaching the Gospel in distant places. Others, however, still remained in Jerusalem. Suddenly, the besieging army withdrew, the gates of the city were thrown open. Some, literally obeying the words of the Master, escaped from the housetops, without coming down into the house to take any of their goods; others, abroad, returned not home, but at once fled to the mountains; and forthwith the gates were shut; the last opportunity of escape was gone. Of those who escaped, some may have spent their all in the service of the Master, and thus have had nothing to leave. Others, though obedient to His warning, had perhaps been more 'prudent,' and had retained somewhat of their possessions 'for a rainy day.' *Who were the losers?* And again, some members of the Church, perhaps, abode by their stuff in Jerusalem, instead of fleeing to the mountains. Again I ask, *Who were the losers?*

"History repeats itself. The coming of the LORD draweth nigh. In that day, who will be the losers? Who are the followers of Him who laid *all* He was and *all* He had upon the altar? who emptied Himself, giving His life a ransom for many? *Will they be the losers?*"—*Reprinted from "The Christian."*

Yun-nan Province.

A Letter from Mrs. G. Clarke, of Ta-li Fu, to Mrs. Hudson Taylor.

November 16th.—I always feel as if things were not worth writing, but this time I will tell you about an old woman who came last Sunday, because she heard we had medicine for the eyes. She is very poor, a vegetarian and a devotee; she lives upon charity in a dilapidated temple, taking care of the idols. She seemed intelligent for her age: she said, "I do not know what sin my blindness was sent for; I have prayed much, but am no better; I am old, my lot is hard. I have one son forty years of age, but I have not seen him for ten years. I sleep on three boards; I can do without covering. I buy six cash worth of rice-cakes and three cash worth of beans, and this is sufficient for one day (less than a halfpenny)."

We led her into our guest-room and told her the Gospel. She listened intelligently, and asked, "How can I worship Jesus?" My husband taught her a short prayer: this she repeated many times till she remembered it pretty well. After a time we led her to the street, and she found her way along with her stick. She thanked us, and we told her to come back to-day.

One woman asked her where she had been, and she said, "For some medicine; they gave me some, and told me to worship Jesus." The old woman has been again. She repeats the prayer every day, and her eyes are a little better. She was born in Shan-si, and came into this province with her parents when a little child.

November 28th.—We received our third post last Saturday, and as you may believe we were glad to have letters from our friends. We are in good health; God is with us, and has kept us in the midst of danger. Glory be to His name.

We still have daily visitors, men especially, many of them Mohammedans, with whom my husband has long talks. I am struck with the difference between the Mohammedans and the Buddhists; the former look so much more intelligent and honest. When I listen to them I think what splendid Christians they would be if they would only believe in Jesus as a Saviour; but they are like stone, only God can change their hearts.

At last I have a woman, she came last week from outside the city. With her bedding on her back she was looking for a situation, so we engaged her at once. Her husband is an opium-smoker and sold two children last year. They have a little girl of three years old, and he wishes to sell her. She went yesterday and brought the child here, and he came and wanted to take her back. She went to the Mandarin, who scolded him and said to her, "Keep your child with you." Now we shall have to look after the little girl, unless her father comes and takes her away. She is a nice intelligent child.

I suppose you will know before this that we have at last rented a house, but we have so much trouble to get the people to leave it, and to get bricklayers and carpenters. I think it will be very comfortable when it is repaired. We have to be thankful to our heavenly Father for having enabled us to find a house before the winter, for mud floors are not warm. It will be nice to have a real bedroom again! The yard is large, and there would be room enough for a school. Two women have said that they would send their girls next year. I hope they will, for having girls you get a hold upon their mothers. Casual visitors are unsatisfactory; we need to get into close contact with people to do them good.

This is a terrible place: Sodom and Gomorrah could not have been much more wicked. Just as I am writing the man has come and taken away his little girl, and we cannot help it. God have mercy upon them. He wishes to sell his wife as well.

Our neighbour was going to kill his wife and child. My husband and three women held him. I never saw such a disturbance in my life before. Oh, what a land! nothing but wickedness.

Shan-si Province.

FROM MISS AGNES LANCASTER.

(*Letter dated T'ai-yüen Fu, November 14th*, 1881.)

YOU WILL be glad to hear that many of our dear girls are seeking to follow the Saviour, and testify by their lives, their love to Him. One little instance may be interesting. Some days ago a beggar-woman brought a little infant to our medical missionary, saying both its parents were dead. She had acted as a mother to it until her own want of food reduced the little baby to a skeleton. The doctor took the child, and tried by nourishing food to restore its little wasted form. I mentioned the case in the school-room, and asked the children if they would like to help by giving some clothes to this little motherless babe. The appeal was quickly responded to, a collection being made there and then. They have very little money, twenty cash being equal to a penny of our money, but one girl immediately stepped up to the table and emptied her pocket, giving every cash she possessed in the world, not waiting to count how much. Another little one, of eight summers, said, "I have no money, but next week, when you give me three cash for keeping the school-room tidy, I will give you some." The collection was made, some material was bought, all hands set to work, and the little garment was made and sent home that evening. When the day arrived to pay the weekly three cash the little girl gave it all. I was much pleased with the generous spirit, and earnestly pray that as they grow in years these young disciples may be found living near to the Saviour and adorning the doctrine of Christ Jesus. May I ask your prayers that our young converts may be enabled to stand firm amid the persecutions which they will meet with when they leave us?

Work among the Seamen at Shanghai.

BY MR. J. DALZIEL.

IT HAS been suggested by one who is very deeply interested in "work among seamen" that the branch of it in which my wife and myself are engaged in the port of Shanghai might with advantage be referred to in the columns of CHINA'S MILLIONS.

Possibly all may not share with me in the strong and growing feeling we entertain of the importance of successful work among seamen in foreign ports; but we are convinced that the fact of sailors witnessing for Christ at the various foreign ports calls to the Church for unqualified praise to God, seeing that the Redeemer is glorified and the work among the heathen rendered more effective. The influence it has upon the missionaries who see and know this work is most stimulating and refreshing, and the effect upon the natives (of China) is very favourable, tending greatly to help them to form a more correct judgment of the foreigner.

An incident came under my notice a few months ago which will help to enforce the correctness of the above remarks. A sailing vessel was lying in port; many of the crew were Christians, and in their dealings with the Chinaman conducted themselves as such, which called forth the remark from a Chinese storekeeper, "These men are just like gentlemen." From what I saw of them the Chinaman evidently had a good estimate of what a gentleman ought to be.

The work to which we have more especially given ourselves on Sundays has been principally among men who compose a portion of the American and British navies doing duty on the China coast, who from time to time are stationed in this port. The service has been one of great joy to us personally, and we have good reason to hope that it has been a source of real joy and gladness in the spiritual experience of many among whom we have laboured. Testimonies are received frequently from the men who have been blessed here, and also from independent sources, which in many respects are more valuable as speaking more effectually to the practical and abiding character of the work.

On Sunday mornings we have the privilege of conducting a service in the reading-room of the "Sailors' Home," the superintendent kindly encouraging the men to come by having a good fire in the winter, so that the room is made quite comfortable, and thus affording many pleasant opportunities of sowing the seed. This part of our work has not been without blessing, though perhaps it is the most unpromising, as the men who stay in this place are out of employment from some cause or other, and this is not the best condition to find the men in to whom the Gospel is to be presented. The Gospel, however, is fitted for all, in every condition, and we have to praise the Lord that there have been responsive hearts.

Sunday afternoon and evening, as opportunities offer, is devoted to work on shipboard among the men under the flags of the U.S. and H.B.M. If time and space permitted I could "spin a yarn" of the good times we have spent on board many ships belonging to both nations, as also of the Thursday evening meetings conducted by my wife. At these meetings we come closer to the men; it seems more social and home-like to have them quietly in our own home, and not a few have left the house rejoicing in their new-found joy. There is nothing like personal dealing with the seeking soul, and with no one to listen or distract. This essential point, if attended to, will, with God's blessing, bring the seeker more quickly to surrender to the Saviour, who is the true Seeker.

I will close by referring to a meeting we held on the 2nd January. For many weeks we had been very desirous of getting an opportunity to speak to the men of one of H.B.M.S. who were not in the habit of attending such gatherings on shore. Feeling that Christmas and New Year were times when the lads would be thinking of the loved ones at home, we issued invitations for them to come and spend an evening on shore along with some friends. They responded quite readily. Over fifty sat down to tea. After tea we gathered together in two rooms opening into one another by folding doors, so we made a good compact gathering and had a good time, singing, and hearing several short practical addresses from those present who take a warm and active interest in the sailor ashore and afloat.

At the close each man received a little bag of books, including one of Mr. Sankey's "Songs and Solos," with which they were greatly delighted. The bags were the gifts of loving friends in England and Shanghai. One lady, prevented from being present through sickness, showed her loving interest by sitting up in her sick bed and completing the number required to enable us to give one bag to each man.

We were glad to see that one effect of the gathering was to incline a number to come to the Thursday evening meeting. May the Lord richly bless these efforts, and every one put forth having for its aim the glory of God in the salvation of precious souls. May we in our service never be satisfied with anything short of this, keeping every effort subject to this Divine purpose, and seeking to show by consistency in word and act that

"In the cross and its banner our glory shall be,
While we herald the tidings, SALVATION IS FREE."

Shanghai, *January*, 1882.

PING-SHAN, UPPER YANG-TSI. (*p.* 51.)

PING-SHAN is surrounded on all sides by a mountainous country, and from it to the westward we observed high ranges, reaching 2,000 feet, with general north and south direction. The opposite side of the river was the province of YUN-NAN, the boundary between which and SI-CH'UEN we were told was but a short distance below. . . . . The principal productions of the neighbourhood of Ping-shan are silk, of which we saw a good deal being brought in by the country people in the cocoons, both yellow and white, but the former in much abundance; Indian corn, sugar and rice; with cucumbers, a kind of vegetable marrow, French beans, garlic, and other vegetables of which we did not know the names.—*Captain T. W. Blakiston's "Five Months on the Yang-tsï."*

SHIH-PAO-CHAI, BELOW CH'UNG-K'ING. (*p.* 59.)

ON rounding the point, the rock, temple, and pagoda of Shi-pao-chai came in view, the interpretation of which name is "the house of the precious stone." The rock is a detached mass, with the appearance of a block or stump; its sides are perfectly vertical and about two hundred feet high, while the base is almost an equal height above the river. We took it to be about fifty by thirty yards across the top. A nine-storied pagoda, said to be fifteen hundred years old, is built against the eastern face, and the rock is crowned by temple-buildings.—*Cap'ain T. W. Blakis'on's "Five Months on the Yang-tsï.'*

List of Protestant Missionaries in China.†

NOVEMBER, 1881.

Reprinted from the "Shanghai Recorder."

The accompanying list is compiled with a view of showing at a glance the number of Missionaries belonging to the different Societies having representatives in China. The names are arranged according to date of arrival, keeping those in each locality together. The date when each Society commenced operations in China is given in the same line with the name of the Society.

ENGLISH.

Names.	Stations.	Arrival.
BAPTIST MISSION. 1845.		
Richard, Rev. T.	T'ai-yuen	1869
Jones, Rev. A. G.	Ching-chow	1877
Kitts, Rev. J. T.	Ching-chow	1880
Sowerby, Rev. H.		1881
Whitewright, Rev.*		1881
Sowerby, Miss		1881
BRITISH AND FOREIGN BIBLE SOCIETY. 1843.		
Dyer, Mr. S., *Agent*	Shanghai	1878
Mollman, Mr. J.* *Colporteur*		1865
Jones, Mr. David D.*	Shanghai	1881
CHINA INLAND MISSION. 1865.		
Taylor, Rev. J. H., *Director*	Che-fu	1854
Judd, Mr. C. H.	Che-fu	1868
Elliston, Mr. W. L.*	Che-fu	1878
Southall, Miss M.	Che-fu	1881
Turner, Mr. J. J.	P'ing-yang	1876
Drake, Mr. S. B.*	P'ing-yang	1878
Parrott, Mr. A. G.*	P'ing-yang	1878
Sambrook, Mr. A. W.*	P'ing-yang	1879
Parker, Mr. G.	Ts'in-chau	1876
Jones, Miss Hannah	Ts'in-chau	1881
Landale, R. J., M.A.	T'ai-yuen	1876
Piggott, Mr. T. W.*	T'ai-yuen	1879
Schofield, Dr., M.A.	T'ai-yuen	1880
Horne, Miss C.	(*absent*)	1876
Kingsbury, Miss E.	T'ai-yuen	1880
Lancaster, Miss A.	T'ai-yuen	1880
Pearse, Rev. E.	Gan-king	1876
Cooper, Mr. William*	Gan-king	1881
Protheroe, Mr. T.*	Gan-king	1881
Thompson, Mr. D. B.*	Nanking	1881
Dalziel, Mr. J.	Shanghai	1878
Whiller, Mr. Andrew	Ningpo	1878
Stott, Mr. G.	Wun-chau	1866
Douthwaite, Mr. A. W.	Wun-chau	1874
Adams, Mr. J. S.	Wun-chau	1875
Cameron, Mr. J.*	Han-chung	1875
Broumton, Mr. J. F.	Kwei-yang	1875
Baller, Rev. F. W.	(*absent*)	1873
Coulthard, Mr. J. J.*	Wu-chang	1879
Meadows, Rev. J.	Shau-hing	1862
Murray, Miss J. H.	Shau-hing	1876
Randle, Mr. H.	Kiu-chau	1876
Boyd, Miss F.	Kiu-chau	1878
Hughes, Miss K.	Yang-chau	1876
Desgraz, Miss	Chin-kiang	1866
Tomalin, Mr. Edward*	Chin-kiang	1879
Rudland, Mr. W. D.	T'ai-chau	1866
Cardwell, Rev. J. E.	Ta-ku-t'ang	1868
King, Mr. G.*	Han-chung	1857
Fausset, Miss	Han-chung	1878
Nicoll, Mr. G.	Chung-king	1875
Riley, Mr. J. H.*	Chung-king	1878
Clarke, Mr. Samuel R.*	Chung-king	1878
Easton, Mr. G. F.	Ts'in-chau	1875
Wilson, Miss	Ts'in-chau	1876
Stevenson, Mr. J. W.	Bhamô	1866
Clarke, Mr. G. W.	Ta-li	1875
Andrew, Mr. George*	Kwei-yang	1881
Kidd, Miss Jane	Kwei-yang	1879
Kerr, Miss C. M.	Kwei-yang	1880
Dorward, Mr. A. C.*	HU-NAN	1878
Trench, Mr. F.*	YUN-NAN	1878
Eason, Mr. Arthur*	YUN-NAN	1881
Hunt, Mr. Henry W.	Ju-ning	1879
Pruen, Mr. W. L., L.R.C.P.	Fan-cheng	1880
Crombie, Rev. G.	(*absent*)	1865
Williamson, Rev. J.	(*absent*)	1866
Jackson, Mr. J. A.*	(*absent*)	1866
McCarthy, Rev. J.	(*absent*)	1867
Turner, Miss E.	(*absent*)	1872
Soltau, Mr. H.*	(*absent*)	1875
Moore, Rev. C. G.	(*absent*)	1878
Markwick, Mr. J.*	(*absent*)	1878
CHURCH MISSION. 1844.		
McClatchie, Rev. Canon	Shanghai	1844
Lanning, Mr. G.	Shanghai	1875
Gough, Rev. F. F.	(*absent*)	1850
Moule, Rev. A. E.	(*absent*)	1861
Bates, Rev. J.	Ningpo	1867
Hoare, Rev. J. C.*	Ningpo	1874
Sbann, Rev. R.	Ningpo	1879
Russell, Mrs. W. A.	Ningpo	1848
Laurence, Miss M.	(*absent*)	1869
Moule, Rt. Rev. G. E., D.D.	Hang-chau	1851

* Unmarried.

† We hope to give a list of the American Missionaries in our next number.

Names.	Stations.	Arrival
Elwin, Rev. A.	Hang-chau	1870
Sedgwick, Rev. J. H.	Hang-chau	1874
Nash, Rev. C. B.*	Hang-chau	1881
Valentine, Rev. J. D.	Shau-hing	1864
Ost, Rev. J. B.	Shau-hing	1880
Wolfe, Rev. J. R.	Fu-chau	1862
Stewart, Rev. R. W.	Fu-chau	1876
Lloyd, Rev. L.	Fu-chau	1876
Taylor, Dr. Von S.	Fu-chau	1878
Bamister, Rev. J.	Fu-chau	1881
Foster, Miss M. A.	Fu-chau	
Hutchinson, Rev. A. B.	(*absent*)	1871
Grundy, Rev. J.	Hongkong	1878

LONDON MISSION. 1807.

Dudgeon, J., M.D., C.M.	Peking	1863
Owen, Rev. G. S.	Peking	1866
Gilmour, Rev. J., M.A.	Peking	1871
Meech, Rev. S. E.	Peking	1871
Lees, Rev. J.	Tientsin	1861
Mackenzie, J. K., M.R.C.S., L.R.C.	Tientsin	1875
King, Rev. A.	Tientsin	1880
Mawbey, Rev. W., M.D.	Hankow	1879
Owen, Rev. W.	Hankow	1879
John, Rev. Griffith	Hankow	1855
Bryant, Rev. E.	(*absent*)	1865
Bryson, Rev. T.	Wuchang	1866
Muirhead, Rev. W.	Shanghai	1847
Chalmers, Rev. J., LL.D.	(*absent*)	1852
Beer, Miss	(*absent*)	1876
Edge, Rev. Chas.	Hongkong	1874
Jackson, Miss	Hongkong	1878
Rowe, Miss	(*absent*)	1879
Eichler, Rev. R.*	Canton	1877
Pearce, Rev. T. W.*	Canton	1879
Wan, Rev. Wai Ts'ing	Poklo	1875
Ho Kau, Rev.	Fa'shan	1875
Macgowan, Rev. J.	Amoy	1859
Sadler, Rev. James	(*absent*)	1866
Budd, Rev. C.	Amoy	1880

METHODIST NEW CONNEXION MISSION. 1860.

Innocent, Rev. J.	Tientsin	1860
Candlin, Rev. G. T.	Tientsin	1878
Robinson, Rev. J.	Wu-ting	1877
Stenhouse, Rev. D., L.R.C.P.& C., Ed.	Wu-ting	1878
Hinds, Rev. J.	Wu-ting	1879

NATIONAL BIBLE SOCIETY OF SCOTLAND. 1865.

Williamson, Rev. A., *Agent*	Chefoo	1855
[also Missionary of U. P. Ch., Scotland.]		
Murray, W. H.,* *Colporteur*	Peking	1871
Archibald, John ,,	Hankow	1877
Wilson, John* ,,	SI-CH'UEN	1878
Burnett, Robert* ,,	SHEN-SI	1878

SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN THE EAST. 1864.

Miss Johnstone	Hongkong	1878

Names.	Stations.	Arrival.
UNITED METHODIST FREE CHURCH. 1868.		
Galpin, Rev. F.	Ningpo	1868
Swallow, Rev. R.	Ningpo	1874
PRESBYTERIAN MISSION, 1847.		
Smith, Rev. G.*	Swatow	1857
Swanson, Rev. W. S.	(*absent*)	1860
Mackenzie, Rev. H. L.	Swatow	1860
Gauld, W., M.D.	(*absent*)	1863
Maxwell, J. L., M.D.	(*absent*)	1863
Duffus, Rev. W.	Swatow	1869
Gibson, Rev. J. L.	Swatow	1874
McIver, Rev. D.	Swatow	1880
Lyall, A., M.D.	Swatow	1880
McGregor, Rev. W.	Amoy	1864
Gordon, Rev. R.	Amoy	1872
Thompson, Rev. H.	Amoy	1877
Watson, Rev. J.	Amoy	1880
Grant, J., M.D.	Amoy	1880
Campbell, Rev. Wm.	Tai-wan	1871
Barclay, Rev. T., M.A.*	(*absent*)	1874
Smith, Rev. David,	Tai-wan	1875
Anderson, P., L.R.C.S.& P., Ed.*	Tai-wan	1878
Thow, Rev. W., M.A.*	Tai-wan	1880
Ritchie, Mrs.	Tai-wan	1867
Murray, Miss E.	Tai-wan	1880
IRISH PRESBYTERIAN CHURCH. 1869.		
Hunter, J., M.D.	Newchang	1869
Carson, Rev. James	Newchang	1874
CHURCH OF SCOTLAND. 1878.		
Cockburn, Rev. G.	Ichang	1878
Dowsley, Rev. A.	Ichang	1880
Wood, P., *Col.**	Ichang	1878
CANADIAN PRESBYTERIAN MISSION.		
Mackay, Rev. Geo.	(*absent*)	
Simon, Rev.	Tamsui	
UNITED PRESBY. CHURCH OF SCOTLAND. 1865.		
Williamson, Rev. A., B.A., LL.D.	Chefoo	1855
MacIntyre, Rev. J.	Newchang	1871
Ross, Rev. John	Newchang	1872
SOCIETY FOR THE PROPAGATION OF THE GOSPEL. 1862.		
Scott, Rt. Rev. C.P., D.D.*	Chefoo	1874
Greenwood, Rev. M.*	Chefoo	1874
Capel, Rev. Albert*	(*absent*)	1877
Corfe, Rev. C. F.*	Chefoo	1881
WESLEYAN MISSION. 1852.		
Piercy, Rev. G.	Fatshan	1851
Wenyon, Rev. C., M.D.	Fatshan	1880
Selby, Rev. T. G.*	Shiu-kwan	1868
Hargreaves, Rev. G.	Shiu-kwan	1878
Parkes, Rev. H.	Canton	1864
Masters, Rev. F. J.	Canton	1874
Morris, Rev. G.*	Canton	1880
Bone, Rev. C.*	Canton	1880
Simpson, Miss	Canton	1873
Hill, Rev. D.*	(*absent*)	1865
Scarborough, Rev. W.	Hankow	1865
Brewer, Rev. J. W.	Hankow	1872

Names.	Stations.	Arrival.
Nightingale, Rev. A. W. ...	... Hanyang	1874
North, Rev. T. E.* ...	... Hanyang	1880
Tomlinson, Rev. W. S. ...	... Wuchang	1875
Fordham, Rev. J. S. ...	... Wusueh	1875
Bramfitt, Rev. T.	... Wusueh	1878

Names.	Stations.	Arrival.
UNCONNECTED.		
White, R., M.R.C.S. ...	... Chinkiang ...	1871
Foster, Rev. A.*	... Hankow	1871
Jeremiassen, C. C.... ...	... Tai-wan	1879

Who is responsible for the Opium Trade?*

(REPRINTED BY PERMISSION.)

BEFORE we answer this question it may be well to look at a few of the facts of the case.

THE EFFECT OF OPIUM ON INDIVIDUALS.

I. *First, as to the effect of opium upon individuals.*—It is worthy of note that in England it has been determined by law that opium is a poison, that its sale has been regulated as such, and further, that our Indian Government has discouraged the consumption of opium in India. In British Burmah, moreover, about two-thirds of the opium shops have recently been closed by our Government because of the unanimous protest of the people against the evils resulting from them.

Sir Benjamin Brodie says: "However valuable opium may be as a medicine, it is impossible for any one who is acquainted with the subject to doubt that the habitual use of it is productive of the most pernicious consequences. . . . . I cannot but regard those who promote the habitual use of opium as inflicting a most serious injury on the human race."

Let us now listen to the opinion of men who have watched its effect upon the Chinese. Sir Thomas Wade, Her Majesty's ambassador to China, writes: "It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home."

Dr. Legge, who has spent thirty years in China, says of opium-smoking: "It is evil, and only evil. I have heard foreigners try to defend it, or palliate the habit, but I have never heard the Chinese do so. I never heard any one accustomed to the habit who had a word to say for it."

To procure the needed supply the confirmed smoker will commit theft and murder, or even sell his wife and children, for if he cannot obtain the opium to which he has accustomed his system he must die. These statements will show that the Chinese Government has a perfect right to consider opium as a poison, and as such to prohibit its importation into China, if they choose to do so. The Chinese unanimously look upon opium as a curse, the very smokers deplore its use though unable to deliver themselves from its bondage.

WHY IS OPIUM IMPORTED INTO CHINA?

II. How, then, it will be asked, was opium ever introduced into China, and why does it continue to be imported when the eyes of both Government and people are open to the evil? The answer is very sad. A foreign nation, priding itself on its humanity and Christianity, has, for the sake of gain, forced the poison, at the point of the bayonet, upon the Chinese nation. That Christian country is England. While some maintain, apparently on very insufficient evidence, that opium has been grown and used for centuries in some parts of western China, none can deny that Englishmen introduced it into the east of China, and fostered the taste for it by every means in their power, till it has spread through the whole empire. In 1799, the Chinese Emperor, K'ien-lung, prohibited the import of opium. From that time until 1839, British and other merchants smuggled the drug into the country, at first by bribery, at times by armed force. They found a ready sale for it, for such is the fascination of the drug, that men, with their eyes open, will allow themselves to be drawn into its clutches, and those that have once acquired a taste for it will have it at any cost. In 1839 the Chinese Imperial Commissioner Lin seized and destroyed 20,291 chests of opium, valued at two millions sterling. In 1841 Great Britain went to war with China in defence of the smugglers, because they were British subjects, and thus lent her countenance to the unlawful traffic. The war was brought to a close in 1842 by the Treaty of Nankin, by which the Chinese were forced to pay six millions of dollars for the opium that had been destroyed, besides the expenses of the war. The smuggling trade was resumed by the merchants, and carried on until 1860, when, at the close of a second war, the Chinese Government was compelled to legalize the trade, and to admit the drug subject to a small duty. In 1869 the Chinese Government addressed a despatch to the British ambassador, imploring the British Government to permit them to prohibit the entrance of the poison. This petition was ignored. At that time the Chinese dared not take more active measures to rid themselves of the trade for fear of another war with England. Li Hung-chang, China's greatest statesman, has recently said, "The war must be considered China's standing protest against legalizing such a revenue."

However, in September, 1876, by the Chefoo Convention, they succeeded in obtaining from the British Minister certain concessions tending to put down opium-smuggling, and partially to restrict the trade. In consideration of these concessions they long ago opened four fresh ports to our commerce, as they agreed to do, but to the present time the British Government has not ratified its own part of the contract.

THE OPIUM TRADE A GOVERNMENT MONOPOLY.

III. The monopoly of the growth, manufacture, and sale of opium in British India is in the hands of our Indian Government; the growth is regulated according to the needs of the Indian Revenue. At present it—together with the transit duty on opium grown in the native States—brings in an average revenue of from six

* This tract may be obtained of Messrs. Morgan and Scott, 12, Paternoster Buildings, or may be ordered of any bookseller in the kingdom. Price 2s. per 100; 17s. 6d. per 1000.

to seven millions annually. The question of abolishing the Government monopoly, and throwing open the trade to private enterprise, is now under the consideration of the Indian Government; but unless, at the same time, the treaty obligation of China to receive the opium should be cancelled, she would reap but a doubtful benefit from such an alteration.

THE EFFECT OF THE TRADE UPON CHINA.

IV. The effect of the trade upon China is obvious. The taste for the drug is spreading rapidly. The growth of opium in China, though contrary to law, is now permitted by some of the local officials of the Chinese Goverment as cheaper and less injurious than the Indian drug which they are compelled to admit; and this policy may end in cutting us out of the market, if we persist in the trade. The Chinese necessarily look upon us with distrust and hatred. We force our poison upon them against the will of their rulers, and the moral sense of the nation. What object, they say, can England have in view but to work China's ruin? They are reluctant to adopt our civilization or to learn our arts and sciences.

THE OPIUM TRADE, A BARRIER TO THE SPREAD OF CHRISTIANITY.

But far worse than this, there is no greater barrier to the spread of Christianity in China than the inconsistency of the traffic with our Christian profession. The Bishop of Victoria (Hong Kong), says:—"I have been again and again stopped, while preaching, with the questions, 'Are you an Englishman? Is not that the country that opium comes from! Go back and stop it, and then we will talk about Christianity.'"

Is it not a striking proof of the truth of Christianity that it maintains its hold as it does in China in the face of such an obstacle? China sorely needs Christianity. It is indeed civilized, far advanced intellectually and morally for a *heathen* country, but in all these respects far behind any nation where the light of Christianity has shone. This great empire, including four hundred millions of people, is a striking example of the fact that civilization alone, without the Gospel, is incapable of making a country really happy. It has been said by one of England's true heroes, a brave missionary to China: "If only Christian men and women could see the countless miseries resulting from heathenism—putting all higher reasons aside for the time—they must needs go out as missionaries, if only to raise the condition of the people in *this* life."

We have now briefly reviewed the facts of our subject, and it is time to answer the question at the heading of our paper—

WHO IS RESPONSIBLE FOR THE OPIUM TRADE?

The responsibility does not rest with any one government, either Liberal or Conservative, for every government we have had this century has had some share in the guilt, either by accepting the responsibility of the trade or by not ridding itself of it. But Government is not an independent body acting for itself alone, it has the people to consider, it has to act for them, and in the present state of the English Constitution, it has to act to a great extent in accordance with the wishes of the people. How about the annual revenue of £6,500,000?

To extricate ourselves from the opium trade might require that for a few years England should contribute several millions sterling. How would John Bull like to find that charge clapped on to his income tax! It is of no use our blaming the Government until we are ready to put our own hands in our pocket. It is of no use to expect the Government to do away with the traffic until there has been some very decided expression of public feeling on the subject. *The responsibility lies with each one of us.*

HOW TO MEET THE DEFICIT IN THE INDIAN BUDGET.

No doubt the loss of our opium revenue can be made up in the course of a few years, (1) by greater economy in the administration of Indian affairs, (2) by the growth of grain in the districts of India now devoted to the poppy, and a consequent lessening of expenditure in the matter of famines, (3) by developing the natural resources of India, and, (4) by the growth of legitimate trade with China, hitherto remarkably small. Some of the London private bankers have given it as their opinion that "the purchasing power of China is paralyzed by the opium trade." But whatever loss there may be we must bear ourselves, for the sin lies at our own door. We must not atone for our faults by adding burdens to the already heavily taxed population of India. Nor should the fear of a loss of revenue deter us from an act of common justice. The abolition of slavery cost us twenty millions, and are we less able in these days to afford what may be requisite to put away the curse of the opium trade?

IGNORANCE ON THE QUESTION.

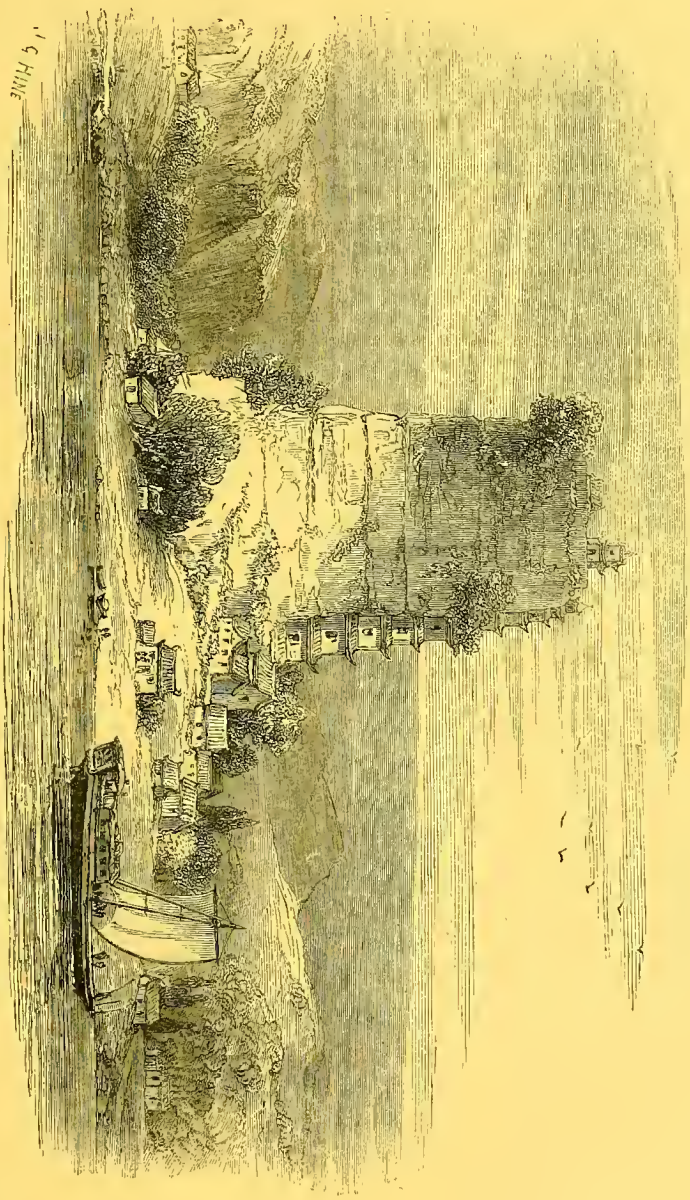
The majority of Englishmen are ignorant of the state of the case, at least we must suppose them to be ignorant? if they were not, they would surely rise as one man and say, "Away with the traffic, our fathers have sinned, and we have followed in their steps, but now we repent and are ready to prove our sincerity by any sacrifice our rulers may deem necessary." There is reason to rejoice because of manifest signs of the awakening of public conscience. Recently, in reply to a commercial deputation, Lord Hartington said of the opium revenue: "It is threatened more seriously than at any former time. There is a very strong agitation in the country against it. . . . . No doubt the fact of that agitation must be borne in mind *as increasing the precarious character of an already precarious revenue.*" But much remains to be done. Let every Englishman who loves his country do all in his power to remove this slur from his country's name. Let no Christian rest till he has done his share in removing the slur from a name dearer to him even than that of his country, the name he bears as a follower of the blessed Master, who went about doing good, and teaching men to live, not for selfish greed, but for the glory of God, and for the good of their fellow men.

HOW TO HELP IN THE WORK.

Each one of us may do something to spread information on the subject, by speaking of it to our friends, by circulating tracts and pamphlets, by promoting lectures and meetings on the opium trade, and by subscribing to carry on the work of agitation throughout the country. But more than all we may help in this great work by our earnest prayers, for

"MORE THINGS ARE WROUGHT BY PRAYER, THAN THIS WORLD DREAMS OF."

If the necessary action be not speedily taken it may be too late to rescue China from the curse which we have inflicted upon her. But even though vested interests should become too strong for her rulers to stay the growth of the poppy, that would be no reason why we should remain implicated in the trade. The words of the wise man are true in this day—"Righteousness exalteth a nation, but sin is a reproach to any people."



SHIH-PAO-CHAI, BELOW CH'UNG-K'ING. (See page 54)

For the Young.

A CHINESE STORY OF FILIAL PIETY.

ABOUT the time of Confucius, there was a boy named Tsong Min-sen. His family were very poor, and often found it difficult to obtain food. This good son would constantly go out in search of wild herbs and vegetables, which he would gather and take home for the use of his parents, or he would walk a long distance to buy rice (in order that he might get it more cheaply), toiling home with it on his back. After a time his parents died, and he had the good fortune to become a mandarin of high rank in the provinces of Hupeh and Hunan. When he travelled it was with great pomp and grandeur. He had a retinue of a hundred four-horse carts; a large allowance of rice was made him by the Emperor; he sat on luxurious piles of cushions; when he took his meals his table was adorned with handsome metal tripods (a mark of elegance and luxury); but in spite of all his wealth and comfort, he was not happy without his parents, but would sigh to himself and say, "Although I live in affluence and ease, I would rather return to my former life of suffering and privation, if by so doing I could have my mother back again."

"The filial son thinks nought of toil and pains
To get for parents dear the needed food;
After their death he wealth and honour gains,
Yet would yield all to have *her*, if he could."

ANOTHER INSTANCE.

In the Tseo dynasty there was a worthy man whose name was Tseng-sen. He was devoted to his mother, and served her most assiduously. If in any time of difficulty or vexation she put the end of her finger in her mouth, her son's heart seemed to know instinctively that she was in trouble, even though he might be some distance away from her.

At one time the family was very poor, and found it difficult to procure the common necessaries of life. Tseng-sen would often go to the hills to cut firewood. One day, while he was thus engaged, some guests unexpectedly arrived, and poor Mrs. Tseng had nothing to entertain them with, and wished very much her son would return, but he did not come. Feeling sore perplexed, she put her finger into her mouth. At that moment Sen's heart told him his mother needed him, so he returned home immediately, bearing on his back a bundle of firewood. As soon as he entered the house he knelt and asked his mother why his heart felt so sad. She replied, "Some guests have come, and I have nothing to entertain them with; so in my difficulty I bit my finger, which must have led you to return."

"When the mother's heart fell sad
The son's heart sorrowed too;
Homeward in haste he sped,
Proving the union true."

Poetry.

THE GREAT FAMINE CRY.

"*Tell your people how fast we are dying; and ask if they cannot send the Gospel a little faster*" (Words of a Heathen Woman).

HARK! the wail of heathen nations;
List! the cry comes back again,
With its solemn, sad reproaching,
With its piteous refrain:
"We are dying fast of hunger,
Starving for the Bread of Life!
Haste, O hasten! ere we perish;
Send the Messengers of Life.

"Send the Gospel faster, swifter,
Ye who dwell in Christian lands;
Reck ye not we're dying, dying,
More in number than the sands!
Heed ye not His words—your Master:
'Go ye forth to all the world'?
Send the Gospel faster, faster—
Let its banner be unfurled!"

Christian! can you sit in silence
While this cry fills all the air,
Or content yourself with giving
Merely what you "well can spare"?
Will you make your God a beggar
When He asks but for "His own"?
Will you dole Him, from your treasure,
A poor pittance, as a loan?

Shame, oh shame! for very blushing,
E'en the sun might veil his face:
"Robbing God"—ay, of His honour,
While presuming on His grace!
Keeping back His richest blessing
By withholding half the "price"
Consecrated to His service;
Perjured, perjured, perjured thrice!

While you dwell in peace and plenty,
"Store and basket" running o'er,
Will you cast to these poor pleaders
Only crumbs upon your floor?
Can you sleep upon your pillow
With a heart and soul at rest,
While, upon the treacherous billow,
Souls you might have saved are lost?

Hearken! Hush your own heart-beating,
While the death-march passeth by—
Tramp, tramp, tramp! the beat of nations,
Never ceasing, yet they die—
Die unheeded, while you slumber,
Millions strewing all the way;
Victims of your sloth and "selfness"—
Ay, of mine, of thine to-day!

Sound the trumpet! wake God's people!
"Walks" not Christ amid His flock?
Sits He not "against the Treasury"?
Shall He stand without and knock—
Knock in vain, to come and feast us?
Open, *open*, heart and hands!
And as surely His best blessings
Shall o'erflow all hearts, all lands.

Smyrna. M. A. W.

Brief Notes.

Mr. A. WHILLER, of Ning-po, writes to us on December 7th, 1881:—"I am sending you a short account of our journeys and sales from October 24th to November 30th. We commenced in and around the city of Ning-po, but found our sales very small indeed."

Mr. Whiller then, commencing with the suburb outside the west gate, visited a number of towns and villages west and north-west, north, and then east of Ning-po, in some of which he found a kindly reception, while in others the people were rough and less friendly. Towards the latter part of the time a few towns to the south and south-east were visited. With no small amount of labour he and his native helpers succeeded in disposing of over 1,350 portions of Scripture and 800 tracts, the latter being sold exclusively by one of his colporteurs.

At the city of Ching-hai they had good success. Mr. Whiller writes:—"We found this a very busy place. Many of the native sailors from FUH-KIEN and other provinces bought readily and listened attentively. At one of the large tea-shops one man opposed us somewhat violently, getting very angry, professedly because we sold the books instead of giving them away. He succeeded in prejudicing the minds of the people to some extent and we could sell no more just then.

"At one of the villages call Zin-zi, the people were very curious to see the foreigner. We sold a few books, and tried to explain something of the doctrine which appeared to them new and strange. One woman seemed particularly interested, and wished to know how to pray to the Only GREAT and TRUE GOD. Among the crowd of little boys that followed us I noticed one telling his fellows what he had heard us say, and pointing to an ugly old idol, he said, 'We must not worship this; it is a sin to do so; we must worship the GOOD and GREAT GOD who lives above.' May He who out of the mouths of babes and sucklings perfects praise cause the light of the glorious Gospel to shine into the hearts of many of these poor neglected ones, that they may turn from their idols to serve Him."

Mr. GEORGE STOTT writes from Wun-chau on December 15th, 1881. From this and previous letters we make the following extracts:—"On Sunday, November 6th, I was at our out-station, Dong-ling, and baptized four persons; but one man, Ng Sih-wan, has had to be suspended, and is now trying to make all the trouble he can."

"On Sunday, the 11th December, I was again at Dong-ling, and had a very profitable time. Four persons were baptized. The cases were interesting. One of them was only fourteen years of age. I have only had the pleasure of baptizing one other person so young; Z-nyun, now so useful a helper, was baptized at that age. Then a man and his wife were baptised together. This is the first case we have had of husband and wife being baptized at the same time. The remaining case was interesting to me, because the woman has had to endure much opposition in her family for CHRIST'S sake. These four made thirty baptized this year—more than we have received any year since the work began. I had, however, at Dong-ling, to put five persons under discipline. They all seemed to feel it very much indeed, and I hardly think any of them will offend again.

"I arranged for a small plot of ground on which to build a chapel. It was easier to make a beginning than an ending, but a beginning must be made.

"Several doors are opening up here and there, but our difficulty is that we have no one to enter in. There is one village in King-ning Hien, in Ch'u-chau Fu, where an evangelist would be made welcome; but there is no one to send. There is another place in the Sin-gan Hien where one would be received. We have already friends in these places, and are well known in the neighbourhood through the hospital. I hope the day may come soon when we shall be better able to follow up our work than we have hitherto been."

Mrs. ADAMS writes from Wun-chau on Dec. 14th:—"You will be sorry to hear that our little one is no longer with us; the LORD took him to Himself on Monday afternoon (Dec. 12th), at two o'clock, while sleeping in my arms. We got a wet-nurse for him, but Mr. Douthwaite had little hope of its success. It was so hard to see the poor darling suffer and gradually fade away each day; but for His sake I can only rejoice, knowing how tenderly our LORD cares for the little ones.

"There is an empty place in our heart and home this morning, but the Master is speaking words of peace, and *He* is so much more to us than anything He takes from us. Baby was buried yesterday at the foot of Mrs. Jackson's grave."

Mr. and Mrs. DALZIEL, of Shanghai, are being cheered by the presence of GOD in their work. A large and interesting meeting of sailors was held at their house on the evening of Jan. 2nd. Between fifty and sixty sat down to tea, after which profitable addresses were given and suitable hymns sung. We trust this will be the beginning of a year of successful work among the sailors.

Pastor WONG LÆ-DJÜN writes to us from Hang-chau on Jan. 2nd. From his letter we glean the following particulars:—"On the 20th day of the 11th moon (Sunday, Dec. 20) two persons were baptized at Siao-shan and two other candidates were deferred. The following Sunday, at Yü-hang, one person was baptized and one candidate deferred. On Sunday, the 25th day of the 11th moon (Christmas Day) four persons were baptized at Sing-k'ae-long, Hang-chau. There also several candidates were deferred. Only in Gan-kih have we had no baptism within the last month or two.

"Pastor Nying is somewhat better, but far from well and strong."

Mr. STEVENSON writes from Bhamô on November 24th, 1881:—"I rejoice exceedingly to hear that Mr. and Mrs. Geo. Clarke arrived in Ta-li Fu in June last. I had not heard a whisper of their being there from this side, though we are only twenty days distant. I do trust and pray that they may get a firm footing and have abundant blessing.

"It is no small encouragement to me to read what you say about my being a witness for the LORD JESUS in this place. My spirit is burdened every day because of the lack of visible fruits to our work here. This is emphatically a place of call. Chinamen come and are interested, and begin to attend worship and prayers regularly. Our hopes are raised, and then the men disappear. On inquiry we learn that they have gone to Mandalay or up to the jade mines, or have returned into Yün-nan. This is not a little disappointing; still, the Lord helping us, we will continue to witness for Him.

"The terrible scourge of cholera, which carried off some sixty or more of the Chinamen, appears to have passed. There has been no fresh case of seizure for ten days.

"Our native brother has excellent health at present, and is making fair progress in the Mandarin dialect, and is a great comfort and help to me.

"I am praying for guidance with regard to my movements this winter. So far I do not see my way clear. The Kah-chens are causing great trouble, and no caravans have come to Bhamô this season."

Mr. G. W. CLARKE writes from Ta-li Fu on November 28th:—"The house I have rented here should have been given me on the 21st, but I am to have it to-morrow, when the men who are to do the repairs are coming. We hope, therefore, to be settled by Christmas.

"Thank God we are in good health, and are busy printing and distributing Gospel tracts."

Messrs. EASON and ANDREW will probably reach Yün-nan Fu early in January. They will for a time give themselves largely to Gospel colportage. We shall be glad of prayer that God will protect these young brethren and bless their work in and around the capital of this important province.

Mr. SAMUEL R. CLARKE writes from Ch'en-tu Fu on December 12th, 1881 :—"I have succeeded in renting a very suitable house in this city, not, however, without considerable trouble. I was determined to rent openly as an English missionary. Most landlords were afraid to rent in that way. Many feared if I once got into their house I would say it was my own, and refuse to pay rent for it. I should not have got this, but the landlord had previously let a small house to Mr. Wilson for a few months. From his experience with him he gained faith to trust me. From the enclosed plan you will form an idea of its size and adaptability for missionary work. It is on a good broad street, along which people are constantly passing to and fro. Though the rent and deposit may seem heavy for situation and size, it is really a cheap house. A number of the rooms have boarded floors and are partly furnished—indeed no more furniture will be required for the present than the house already contains."

Mr. J. H. RILEY writes from Ch'ung-k'ing on Jan. 10th. He was well in health, and was hoping that the friends on the way would soon arrive in Ch'ung-k'ing. The house Mr. Nicoll formerly occupied is now required by the landlord, but Mr. Riley has rented another house, which he states is now ready for occupancy.

Mr. GEO. PARKER writes from Ts'in-chau, KAN-SUH, giving us an account of a fourteen days' journey in the southern part of the province for the purpose of selling Scriptures. He found difficulty in disposing of many copies ; but if those actually sold be used of GOD the ultimate results may be far from discouraging.

Mr. GEORGE KING writes from Han-chung Fu on December 20th : "Mr. Cameron's late servant, a man from Yü-lin Fu in the north of this province, and a young man named Yang, who was a candidate a year and a half back, we baptised on December 18th. I have bought a small plot of ground for a cemetery, and have removed the bodies of my dear wife and boy into it as a permanent resting-place. Miss Fausset is leaving for Hankow in a day or two under the escort of Mr. Cameron. Our landlord has given us notice that he wishes to come and reside in the house himself. Home feelings and associations are receiving a terrible crush. The LORD help."

MR. SAMBROOK wrote from Fan-cheng in the north of the HU-PEH province on the 18th December, 1881 :—"Just a line to say I expect to leave here in a day or two for work in HO-NAN. I have hired three mules and a man for 1,000 cash per day (under 4s.). Since writing you last I have been down to Wu-chang. We were able to sell 389 portions of Scripture and tracts, going and returning."

Mr. BROUMTON writes from Kwei-yang Fu, KWEI-CHAU province, on November 1st and 11th :—"I am thankful to say we are all well here. My dear wife, who was laid up for a week, now goes down daily to the girls' school.

"Our native brother Ts'en gives us much comfort. He looks after the school well, and is a great help to me in the preaching room daily. Quite lately he lost a child. It was buried in our little cemetery, where the remains of Mr. E. Fishe and Mr. Geo. Clarke's baby lie. Ts'en took the opportunity of burying his ancestral tablets in the child's grave.

"A servant who has been with us some time—a year perhaps in all—has applied for baptism. We have also a Hu-nan enquirer. This dull weather the attendance at the preaching hall is small. I have had three unsuccessful cases of opium poisoning lately. Unfortunately, the people had spent so much time with their own fruitless efforts that we were called too late to be of service."

Mr. DORWARD writes from I-yang Hien, HU-NAN province, on December 19th :—"On our way here we went on shore at Lin-hiang Hien, Chen-ling Chi, and Yoh-chau Fu. The people were much more pleasant than they were last year. Our boatman now refuses to carry out the engagement we made with him at Hankow. We had great difficulty to get another boat. We had prayer about the matter several times. GOD has once more undertaken for us, and we have now got a boat. We need your prayers perhaps more than ever we did before that GOD may guide us in each step we take. I also hope that you will send some fellow-labourers to this province as soon as possible. Unless we get help soon I don't see how we are to go forward in the work."

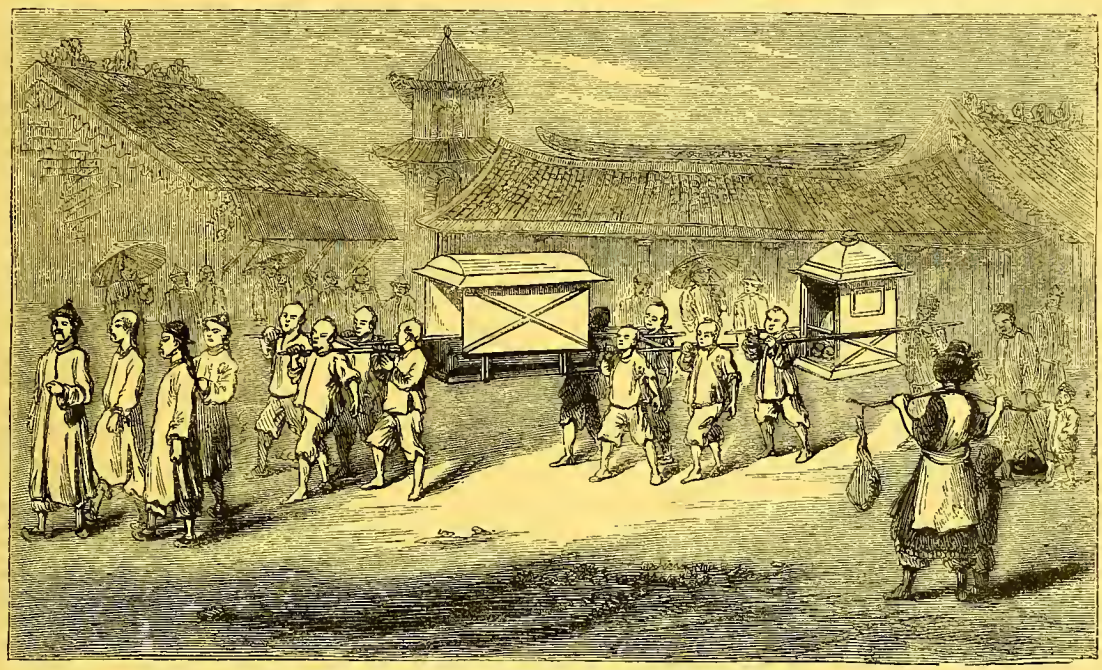
Mr. HENRY W. HUNT writes from Ju-ning Fu, HO-NAN province, on December 30th :—"Thank God, my wife and I arrived here last Saturday quite safely and well. There was a great rush of people to see her, but by satisfying their curiosity they quietly dispersed. We are now busy getting our home comfortable, and preparing for a fresh attack on Satan's kingdom. GOD willing, we shall open the chapel again next week for gospel and medical work. The people have been orderly since our arrival. A proclamation now posted in the city states that we foreigners in the *nan kuan* (southern suburb) are not to be unwarrantably disturbed by the inhabitants, but to be allowed to live in peace, so long as no attempt is made by us to purchase either houses or land."

Mrs. W. HUNT wrote on the way to Ju-ning Fu :—"I was sorry to leave dear Miss Hughes without any companion, and am afraid she will feel rather lonely at times. Perhaps, however, ere this you have arranged for some one to join her and fill my place. Whether this be so or not, I feel sure that *the* Friend who sticketh closer than a brother will give her to realise the sweetness of His never-failing presence. When we reach our new home I intend with God's help to strive more than ever to win souls to Jesus. Oh, for more of our Saviour's yearning pity for poor sinners. Pray that we may be true helpmeets for one another, that we may always put GOD first in everything and be ready if necessary for His sake to suffer the loss of all things. May the language of our hearts ever be,

> "'If so poor a worm as I
> May to Thy great glory live,
> All my actions sanctify,
> All my words and thoughts receive.
> Claim me for Thy service, claim
> All I have and all I am.'"

WE deeply regret having to state that we have just received tidings of the sudden removal of an earnest worker, our dear sister, Mrs. Landale, formerly Miss Jones, of Ningpo. We cannot now give particulars, but would ask for prayer for her bereaved husband, and for the mission circle at T'ai-yüen Fu, who will so keenly feel her loss. May not this be a call to some of the Lord's servants at home to be baptized for the dead?

China's Millions.



PART OF A CHINESE FUNERAL PROCESSION.

From East to West;

OR, A JOURNEY ACROSS THE CHEH-KIANG PROVINCE.

By Mrs. A. W. Douthwaite.

WE ARE permitted to use the following extracts of a letter from Mrs. Douthwaite to her parents, describing the incidents of travel from Wun-chau, a prefectural city not far from the sea-coast of Eastern CHEH-KIANG, to Kiu-chau, the most westerly prefecture of the province. On the way, Ch'u-chau, a prefecture a hundred miles west of Wun-chau, and Kin-hwa, another prefecture some fifty miles north of Ch'u-chau, were visited. The latter, it may be remembered, as well as Kiu-chau, were under Mr. Douthwaite's care before his removal, on account of health, to Wun-chau. It seemed important that Mr. Adams should, if possible, commence the new year with the little church of seventeen or eighteen members in Kin-hwa, of which he has taken the pastoral oversight; and to effect this the journey was taken at a time of the year when travelling is more than usually difficult, from the fact that most of the boatmen, coolies, etc., having gone to their homes for New Year's holiday—the one general Chinese holiday of the year—the few who still remain for hire look on all travellers as lawful prey, and are more than usually unreasonable in their demands; or rather, perhaps, we should say that the contractors who find employment for the coolies, etc., are so, for though we were much harassed by agents in arranging the prices to be paid, and had at last to give nine cash instead of eight cash per catty (1⅓ English lb.) for the conveyance of our luggage fifty or sixty English miles, we found that the

poor coolies only received the ordinary rates for their burdens. The way in which these contractors fleece, not only the passengers, if able, but also the poor coolies, who are more in their power, excites one's indignation and pity, and at times leads one to engage bearers independent of them. But the danger of the coolies making off with all the luggage is so great that this is always risky, and only practicable under special circumstances.

Such a journey in February might have been very trying; much rain or snow would have been a great hardship, especially to the little ones, on the overland part of the route, and in the cold, draughty inns. But we had fine, mild weather during this part of the journey, except the last five miles; and, notwithstanding delays, Kin-hwa was reached one clear day before the shops closed for the holidays, allowing time to make the needful purchases of food, etc., for the following week. The hearty welcome received from the native members of the Church was a pleasing and ample compensation for any inconveniences of wintry travel; and we trust the year thus auspiciously commenced may be one of great spiritual blessing both to the Church and to their missionary pastor and his family. That this may be so we ask the earnest prayer of our friends and readers.

BOAT JOURNEY UP RIVER.

When it was decided for me to accompany Mr. and Mrs. Adams to Kin-hwa, I realized how much I had been hoping that some day the way might be opened for a visit to our old neighbourhood.

We left Wun-chau, accompanied by Mr. Taylor and Mr. Parrott, on February 9th. As the Chinese New Year's Day was to fall on the 18th, our wish was to get through quickly, in order to spend the holiday time with the Christians in Kin-hwa, and escape the possibility of being stopped half way, and compelled to spend it in a strange place and with strange people. We placed ourselves and our wish in the FATHER'S hands, and you will see how graciously He helped us.

Our first destination was Ch'u-chau, up the river, where Mr. Stott has long had a man stationed for preaching, and a small chapel. It is ordinarily a three days' pull up the rapid river. You will remember my description of our journey there with Mr. Everard in 1880. It is a most lovely part, mountainous, and rather wild, especially at this time of the year, when the trees have all been cut down for firewood, and of course there are none of the beautiful flowers and ferns I told you of; moreover, the rain came down most of the time, but our boats were waterproof, and we were a very happy family; so the time was most enjoyable.

The boats are similar to those we used when we lived in Shao-hing, travelling to Hang-chau and Ning-po, about ten yards long by two and-a-half wide, with round tops made of bamboo leaf. We put our effects in first, arrange them as artistically as possible, and then camp down ourselves in the spare spaces. This requires a little tact, if the spaces are few and the effects and people many; but with management a very desirable *ménage* is obtained, consisting of dining, drawing, and two or more bedrooms (reversible). Mrs. Adams, the children, and I occupied one boat, and the three gentlemen the other, and we entertained them to meals. We used to go to their boat for reading, singing, and prayer; and many times in that rustic old boat were all the dear friends in China and you, beloved ones, commended to the FATHER whom we felt so near to ourselves.

We arrived at Ch'u-chau on Saturday night (11th), anchored outside the city, and spent a nice quiet Sunday. The gentlemen went inside to preach, and found the Mandarin dialect well understood. The work here has never been encouraging, for some reason or other. It is very desirable that a missionary should make it his headquarters; there are innumerable villages and towns in its district, which would be a full life-work for the most energetic. May the Lord of the harvest, who pities poor perishing souls, soon raise up such a one.

OVERLAND TRAVELLING.

On Monday morning there was the usual bustle and preparation for a two or three days' overland journey in chairs, the hiring of chair and burden-bearers, the weighing of baggage, for it is a matter of conscience with each coolie not to carry more than he is paid for. This was all done where we were anchored, outside the city, and about eight o'clock we started, flattering ourselves that we were fairly off. But not so. We had just reached the thickest part of the city, when down we were popped in front of the chair and coolie-hiring establishment, and the master waylaid Mr. Taylor for a little discussion relative to more money. The next two and a half hours were filled with a series of arguments, pleadings, a few passionate declarations, gentle reasonings, wrongs set right and rights made wrong, interspersed with intervals of ten minutes or so of assumed indifference. We, in the chairs, spent the time vaguely wondering if we were to be taken back to the boat and thence to Wun-chau, or be permitted to pursue our onward course.

At 10.30 our doubts were dissolved by our chair-bearers rushing out of their various haunts with mouths half-full of rice, seizing our chairs and trotting off in the right direction; and we caught sight of Mr. Taylor, who was the father and arranger for the party, appearing with traces of the war on his usually calm countenance, but withal his manner convinced us all had ended right. I believe we paid more than we should have done at another time, but as getting off at all at this time of the year was a matter for question, this was unavoidable.

Our way now lay through one of the most lovely parts of lovely China, the far-famed Dao-hwa-ling, or Peach-blossom Pass. You in England have nothing to suggest to your minds such a style of scenery. Matlock, Bath, and Miller's Dale are mild to it. High ranges of mountains, deep valleys, rapid crystal streams, the whole varying every few minutes as we make a fresh turn, and our narrow stone path—looking like a white silk thread when the sun shone—winding in and out, up and down, reminding of the narrow and one true way which takes us home above; the whole makes a scene of entire loveliness not easily forgotten. Our bamboo reclining chairs were made very luxurious by being lined with our wadded quilts, and made a couch the most indolent would desire, while those who enjoy walking can gratify their taste to any extent, at once easing the chair-coolies and causing their unceasing wonder, for a Chinese traveller would sit till he was petrified with stiffness rather than lose one minute of the ride for which he has *paid*.

We stopped the first night at a highly-respectable inn, where there was first-class accommodation for man and beast—supper, beds, and breakfast for five grown and two

small people for 5s. 6d. in all. Wouldn't you have many an expedition to the Alps and Himalayas if you could do it at that rate? You see *our* privileges when all this delight comes in the way of mission work. We rose refreshed at 5 a.m., and started on our second day's travel, some walking, some riding. The same scenes and the same delight all day, but *not* the same first-class accommodation at night. However, as we had agreed variety is charming, it did not damp our spirits to be stowed away in the chimney this night, that is, in a loft over the kitchen, which was the only passage for smoke before it reached the open air. It was also a store-room, and mine host's own especial apartment. The dirt was only an inch or two thick, and we had a very respectable board to sleep on. The gentlemen spread their quilts on the floor of the next loft along with ten or twelve of our coolies. (This is a set-off to the scenery, lest you should envy us too much.)

NEW ARRANGEMENTS.

We were now within eight or ten miles of Yung-k'ang, where we must take a boat or boats for Kin-hwa; so in order to secure them Mr. Taylor and Mr. Parrott the next morning went on, on foot, fearing that if our whole cavalcade in all its importance appeared, the prices would go up to an unpayable extent; and also to secure, it might be, the very last boat travelling that year. They arrived early in the forenoon, found a nice boat inn, and a man with one boat only, who was anxious to get to Lan-k'i, to his family, before New Year's Day, and they were able to get it at a reasonable rate. This was exactly what we had hoped for, and you may be sure we returned praises to Him who had so signally made the way for us. It makes one feel sorry, for those who do not care to commit their way to Him, but prefer arranging their own matters. The rain commenced just now, but so near the end of our journey that our hearts were glad in thinking how good it was that it had not rained earlier, and this was all contributing to swell the river which was to take us to Kin-hwa.

We reached the inn at Yung-k'ang in good time, and might have started off at once, but the luggage had not come. By 2.0 p.m. all had arrived but one burden, and that was carried by an opium-smoker, a poor, helpless creature so in the bonds of the vice that he had to stop every hour or so to rest and smoke his portion, without which he would be of no use whatever. He turned up at dusk, too late for us to start. However, it was a very comfortable place, and we had a quiet resting-time, all except poor Mr. Parrott, who had taken a violent cold from his long walk in the rain, and being unable to change his clothes, which, by a cruel fate, were in the unlucky late burden. We started at daybreak on the last stage of our journey. It rained heavily all day, and we got decidedly wet, as the wind was against us and we were unable to close the boat. But we were very happy, reading and chatting. We found for the first time that we were unable to sing on account of colds which we now deemed it necessary to contract in consideration of the wet.

A HEARTY WELCOME.

We reached Kin-hwa about dusk. The Christians, especially Mr. Tsiang, Foh-yüen's father, who was in temporary charge of the station, were delighted to see us, and especially to hear that Mr. Adams purposed settling among them. They had prayed much that God would send them a foreign teacher, and received him as a gift. We had a very happy time with them, seven days in all, longer than Mr. Taylor could really spare, but no boats could leave before that time had expired.

On New Year's Day (Saturday, February 18th) we had services in the chapel, which all the Christians attended. Mr. Adams made his inaugural address, and was followed by Mr. Taylor who introduced him to the church. Sunday also was a very happy day. The dear natives seemed so stirred up and refreshed by our visit. There has been much sadness and needed discipline in the church, and some have been suspended; but it was impossible to get at the truth connected with affairs, so as they all seemed to have the true foundation of faith in the blood of Christ for the forgiveness of sins, and had felt the punishment of suspension, and remembering that GOD is always having mercy on us poor sinners, it was decided to leave the past in His hands, and commence the New Year and celebrate the advent of a new pastor by a united communion. It was a really happy time; and will you not remember them in your prayers, that they may be kept from falling? You will remember that they are among our first converts. If Mr. Douthwaite had not gone there, humanly speaking, there would not have been a Christian in the place to-day. They all remember him with much love. Mr. and Mrs. Adams feel very happy and encouraged in their new sphere of work: do pray for them that all needed strength and wisdom may be given.

AWAY AGAIN.

I found when in Kin-hwa that my heart was pulling in the direction of Kiu-chau in an amazing way, and as Mr. Taylor and Mr. Parrott were going, and I had plenty of time before Mr. Douthwaite could arrive, I yielded to the intense desire, and left with them on Wednesday, the 23rd of February. Mr. Adams, and some of the Christians, escorted us to the boat, and a pleasant down-stream row of six hours took us to Lan-k'i. We there secured passages in another boat for Kiu-chau, and were assured that it would leave in the morning. It proved that this boat was taken by three Chinese gentlemen, commercial travellers; and we were merely admitted guests, taken on by the head boatman as a speculation of his own, in utter disregard for the feelings of the three who had hired the boat for themselves alone. I was lost in admiration at the calm cheerfulness displayed by these gentlemen when they came on board and found the three barbarians in possession.

As we were only guests it behoved us not to complain when we did not get off next morning, and not till nine o'clock the day after, on account of the slowness of our three friends to commence their first business operations for the year. We tried to feel patient, and on the whole were very happy. This was easy for me who so enjoyed the whole thing, and with the anticipation of so soon seeing the loved faces at Kiu-chau; but for Mr. Taylor, every delay means so much longer separation from his best-loved earthly ones, away in England. He has yet several provinces to visit before going home.

KIU-CHAU.

We arrived at last in Kiu-chau. On Sunday we enjoyed the services. It was good to see the old faces and the school-children again. The seven I left have grown very much, and look well and happy, and I was rejoiced to find seven more added. Our dear friends here, Mr. and Mrs. Randle and Miss Boyd, are very happy in their work. They have secured the whole of the premises for a long lease, and have now a large and very convenient compound. There is the nucleus of a boys' school. Every one seems busy and happy. Please always remember this work in your prayers; it is very near our hearts. This is the second day of our stay. We leave (D.V.) on Friday.

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Serious Trouble in Ho-nan Province.

BY MR. W. H. HUNT.

JU-NING FU, *January 21st.*—Till to-day we have been working here in peace, with one or two exceptions, when Satan has tried to hinder us through a few roughs, who have annoyed us during preaching hours. Rather disquieting intelligence, however, reached us this morning; it appears that late last night, a cry was raised in the city that the Peh-lien Kiao (*White Lotus Sect*—an illegal secret society believed to be insurrectionary) was rife, and that paper ghosts, devils, etc., were flying about in great numbers, to injure the people. An awful consternation was the result (you may know how very superstitious the HO-NAN people are), and rioting commenced. The chief mandarin and an inferior one (who visited me) were stoned, and fled for a time. They have returned with about 200 soldiers.

The worst part of the affair is this: a few days ago I received a letter from a Chang Sien-seng stating that he and 3,000 men were waiting to enter the religion, and had brought a cannon and ammunition with them as a *li-uh* (ceremonial presentation) for my future use. These people turn out to be the members of the Peh-lien Kiao, and they have stuck up a placard to-day at a temple, stating that they mean to overthrow the present rulers of CHINA, and we foreigners are going to help them! The letter, of course, I have burned,* but I fear that, though I take no notice of either the letter or its rebellious writer, the populace will be enraged against us.

At this time, thank GOD, *we* are at peace; and though rioting is confined to the interior of the city (our house is outside the city), we have many soldiers walking about in our street, and they may have private instructions from the mandarins to see that we are not molested; but of course this is not certain. We put not our trust in man, and shall live on here if GOD permits; and if not, leave the bulk of our property and our teacher and evangelist behind, and go away till peace is restored. Pray for us, and ask all to do so, that we may be protected. I am specially careful in my preaching and bookselling just now, though both Mrs. Hunt and I have often had opportunities to make a crucified SAVIOUR known to visitors. *Yao-yien* (*agitating rumours*) in abundance are out about us, and we take care not to give the slightest foundation for any such. Persons who have no business in the street at night are taken and beaten by the soldiers; and each household is compelled to keep a lighted lamp about the door all night. A Roman Catholic native convert has been seized, among others, and is now in prison.

Mrs. Hunt and I are well and very happy. GOD is blessing us, and we commence the year 1882 with bright prospects and joyful hearts. We both wish you a Happy New Year.

January 26th.—GOD seems to have put a wall of fire around us, and the rioting is still confined to the city within. So we go on as usual, though we can no longer work in the streets, for some people say our books are written by the traitors.

This morning Mr. Sambrook arrived, and will stay with us some days (D.V.). I do not think his presence will cause any extra excitement; if it does, he will at once continue his journeyings.

This is without doubt as healthy a place as Chefoo would be *without the sea*; much dryer and more bracing than Fan-ch'eng.

The devil is very angry at our having taken up a stand here, and occasionally annoys us through some of his underlings, but we do not fear, for we know Whom we serve.

February 10th, 1882.—I am grieved to have to inform you that after all we must leave this city. Some people have constantly annoyed us lately by trying to get up a riot during preaching hours, and others represented to the mandarins that we are members of the Peh-lien Kiao which lately caused them such dreadful trouble. Therefore, the prefect and district magistrate, with several smaller officials, and a large body of soldiers (who carried chains, etc., for punishing criminals), came to-day to one of the temples near our house, and called out our landlord, who is over seventy years of age, and also blind; they told him that he is on no account to allow us to dwell in his house any longer, and must return to us with the runners to say so at that very moment. He came and told me I must go, and was preceded and followed by excited crowds of people, who now that they heard we were ordered off commenced behaving in a most rude and threatening manner. With care, however, I managed to keep the doors closed against them, and also to prevent a number of them from descending the walls into our yard. Towards dark they dispersed; I am sure only because GOD heard our prayers for peace. We must remain, protected by the mandarins, until our messenger, who has gone for money, comes back. These stupid officials have themselves made the people rowdy, and must look after them as long as we are compelled to remain here. I cannot tell you how sad and discouraged I feel.

The rent of this house is paid up to the second month of the Chinese New Year—I had advanced two months' rent just before the crisis.

A year's residence here cannot have been fruitless, though with all my heart I wish we could have stayed on longer. May GOD bless the people of this province, and open a door among them soon. After prayerful reflection we have decided to return to Fan-ch'eng, taking a few things with us, and leaving Hsia here in charge of the remainder of our property. The Bible Society's boxes of books I leave to the care of our landlord for Mr. Sambrook, when he next passes through this city.

Mrs. Hunt has had several opportunities already of preaching to the HO-NAN women. Who can tell what may be the result even of this short visit to her sisters of Ju-ning Fu?

* Fearing lest such a document, being found in his possession, might lead to his being considered in some way identified with the affair.

List of Protestant Missionaries in China.

NOVEMBER, 1881.

Reprinted from the "Shanghai Recorder."

The accompanying list is compiled with a view of showing at a glance the number of Missionaries belonging to the different Societies having representatives in China. The names are arranged according to date of arrival, keeping those in each locality together. The date when each Society commenced operations in China is given in the same line with the name of the Society.

AMERICAN.†

Names.	Stations.	Arrival.
A. B. C. F. M. MISSION. 1830.		
Blodget, Rev. H., D.D.	(*absent*)	1854
Chapin, Miss Jennie	Peking	1871
Ament, Rev. W. S.	Peking	1877
Noble, Mr. W. C.	Peking	1878
Haven, Miss Ada	Peking	1879
Williams, Rev. Mark	Kalgan	1866
Sprague, Rev. W. H.	Kalgan	1874
Roberts, Rev. H. J.	Kalgan	1877
Chapin, Rev. F. M.	Kalgan	1880
Garretson, Miss E. M.	Kalgan	1880
Murdock, Miss V. C., M.D.	Kalgan	1881
Diament, Miss Naomi	(*absent*)	1870
Pierson, Rev. Isaac	Pao-ting	1870
Pierson, Miss Lizzie B.	Pao-ting	1877
Peck, A. P., M.D.	Pao-ting	1880
Shaw, Rev. W. H.	Pao-ting	1880
Stanley, Rev. C. A.	Tientsin	1862
Smith, Rev. A. H.	P'ang-chia	1872
Porter, Rev. H. D., M.D.	P'ang-chia	1872
Porter, Miss Mary A.	P'ang-chia	1868
Chapin, Rev. L. D.	T'ung-chau	1863
Goodrich, Rev. C.	T'ung-chau	1865
Sheffield, Rev. D. Z.	T'ung-chau	1869
Stimpson, Rev. M. L.		1881
Andrews, Miss Mary	T'ung-chau	1868
Evans, Miss Jennie	T'ung-chau	1872
Holbrook, Miss M. A., M.D.	T'ung-chau	1881
Baldwin, Rev. C. C, D.D.	Fu-chau	1848
Hartwell, Rev. Chas.	Fu-chau	1853
Woodin, Rev. S. F.	Fu-chau	1860
Walker, Rev. J. E.	(*absent*)	1871
Whitney, H. T., M.D.	Fu-chau	1877
Newton, Miss E. J.	Fu-chau	1878
BAPTIST MISSIONARY UNION. 1834.		
Lord, Rev. E. C., D.D.*	Ningpo	1847
Barchet, S. P., M.D.	(*absent*)	1865
Goddard, Rev. J. R.	Ningpo	1868
Mason, Rev. G. L.	Ningpo	1880
Lightfoot, Miss F. B.	Ningpo	1879
Inveen, Miss E.	Ningpo	1879
Jenkins, Rev. H.	Shao-hing	1860
Ashmore, Rev. W., D.D.	Swatow	1851
Partridge, Rev. S. B.	Swatow	1869
McKibben, Rev. W. K.	Swatow	1875
Fielde, Miss A. M.	Swatow	1866
Thompson, Miss	Swatow	187
Norwood, Miss	Swatow	187
Daniel, Miss —, M.D.	Swatow	1878
PROTESTANT EPISCOPAL MISSION. 1835.		
Schereschewsky, Rt. Rev. S. I. J., D.D.	Shanghai	1859
Thomson, Rev. E. H.	Shanghai	1859
Wong, Rev. K. C.	Shanghai	1851
Yen, Rev. Y. K.	Shanghai	1868
Boone, Rev. W. J.	Shanghai	1869
Woo, Rev. H. N.	Shanghai	1874
Boone, H. W., M.D.*	Shanghai	1880
Yen, Rev. Z. S.	Shanghai	1880
Buttles, Rev. E. K.*	Shanghai	1881
Stevens, Miss A.	Shanghai	1881
Sayres, Rev. W. S.*	Wu-chang	1878
Deas, W. A., M.D.*	Wu-chang	1881
Graves, Rev. F. R.*	Wu-chang	1881
Roberts, Miss J. H.	Wu-chang	1880
Boyd, Miss E. K.	Wu-chang	1881
PRESBYTERIAN MISSION (NORTH). 1838.		
Wherry, Rev. J.	Peking	1864
McCoy, Rev. D. C.	(*absent*)	1869
Whiting, Rev. J. L.	Peking	1869
Douw, Miss D. M.	(*absent*)	1869
Atterbury, B. C., M.D.	Peking	1879
Barr, Miss M. E.	Peking	1878
Murray, Rev. J.	Chi-nan	1876
Hunter, Rev. S. A. D., M.D.	Chi-nan	1874
Mills, Rev. C. R.*	Tung-chau	1859
Mateer, Rev. C. W., D.D.	Tung-chau	1863
Capp, Mrs. M. P.	Tung-chau	1867
Mateer, Rev. Robt.	Tung-chau	1881
Smith, H. R., M.D.	Tung-chau	1881
Laughlin, Rev. J. H.	Tung-chau	1881
Shaw, Mrs., M. H.	Tung-chau	1874
Kelsey, Miss A. D. H., M.D.	Tung-chau	1878
Nevius, Rev. J. L., D.D.	(*absent*)	1854
Corbett, Rev. H.	Che-fu	1863

† The List of English Missionaries was given in our May number. * Unmarried.

Names.	Stations.	Arrival.
Leyenberger, Rev. J. A.	Che-fu	1866
Anderson, Miss Jennie E.	Che-fu	1878
Tiffany, Miss Ida	Che-fu	1881
Farnham, Rev. J. M. W., D.D.	Shanghai	1860
Fitch, Rev. G. F.	Su-chau	1870
Herberte-Gordon, A.	Shanghai	1870
Holt, Rev. W. S.	(*absent*)	1873
Butler, Rev. J.	(*absent*)	1868
Leaman, Rev. C.	Nanking	1874
Whiting, Mrs. L. S.	Nanking	1873
McKee, Rev. W. J.	Ningpo	1879
Warner, Miss S. A.	Ningpo	1878
Judson, Rev. J. H.	Hang-chau	1879
Smith, Rev. J. N. B.		1881
Happer, Rev. A. P., D.D.	Canton	1844
Kerr, J. G., Esq., M.D.	Canton	1854
Noyes, Rev. H. V.	Canton	1866
Henry, Rev. B. C.	Canton	1873
Fulton, Rev. A. A.*	Canton	1880
White, Rev. W. J.	Canton	1880
Noyes, Miss H.	Canton	1868
Happer, Miss M. R.	Canton	1879
Happer, Miss A. C.	Canton	1880
Noyes, Miss M.	(*absent*)	1873

METHODIST EPISCOPAL MISSION. 1847.

Lowry, Rev. H. H.	Peking	1867
Davis, Rev. G. R.	Peking	1870
Pyke, Rev. J. H.	(*absent*)	1873
Willits, Rev. O. W.	Peking	1880
Gamewell, Rev. F. D.	Peking	1881
Cushman, Miss C. M.	Peking	1878
Sears, Miss A. B.	Peking	1880
Yates, Miss E. U.	Peking	1880
Pilcher, Rev. L. W.	Tientsin	1870
Walker, Rev. W. F.	Tientsin	1873
Porter, Miss Mary Q.	Tientsin	1871
Howard, Miss L. A., M.D.	Tientsin	1877
Hart, Rev. V. C.	Kiukiang	1866
Hykes, Rev. J. R.	Kiukiang	1873
Carter, Rev. T. C.	(*absent*)	1879
Howe, Miss G.	Kiukiang	1872
Bushnell, Miss K. C., M.D.	Kiukiang	1879
Howe, Miss D. E.	Kiukiang	1880
Gilchrist, Miss E., M.D.	Kiukiang	1881
Taft, Rev. M. L.*	Chinkiang	1880
Bagnell, Mr. B.	Wu-chen	1880
Baldwin, Rev. S. L., D.D.	(*absent*)	1859
Sites, Rev. N.	Fu-chau	1861
Ohlinger, Rev. F.	Fu-chau	1870
Plumb, Rev. N. J.	(*absent*)	1870
Chandler, Rev. D. W.	Fu-chau	1874
Woolston, Miss B.	Fu-chau	1859
Woolston, Miss S. H.	Fu-chau	1859
Trask, Miss S., M.D.	Fu-chau	1874
Sparr, Miss J. E., M.D.	Fu-chau	1878
Wheeler, Rev. L. N., D.D.	Si-ch'uan	1865
Lewis, Rev. S.	Si-ch'uan	1881
Wheeler, Miss F.	Si-ch'uan	1881

Names.	Stations.	Arrival.
SOUTHERN BAPTIST MISSION. 1847.		
Crawford, Rev. T. P., D.D.	Tung-chau	1852
Holmes, Mrs. S. J.	(*absent*)	1859
Moon, Miss L.	Tung-chau	1878
Yates, Rev. M. T., D.D.	Shanghai	1847
Graves, Rev. R. H., M.D., D.D.	(*absent*)	1856
Simmons, Rev. E. Z.	Canton	1871
Whilden, Miss L. F.	Canton	1872
McCullock, Rev. J. T.	*en route*	1881
Stein, Miss S. E.	Canton	1880
SEVENTH-DAY BAPTIST. 1847.		
Davies, Rev. D. H.	Shanghai	1879
Wilson, Miss Lizzie	Shanghai	1879
METHODIST EPISCOPAL (SOUTH) MISSION. 1848.		
Lambuth, Rev. J. W., D.D.	Shanghai	1854
Allen, Rev. Young J., D.D., LL.D.	Shanghai	1860
Parker, Rev. A. P.	Su-chau	1875
Lambuth, Rev. W. R., M.D.	(*absent*)	1878
Reid, Rev. C. F.	Su-chau	1879
Loehr, Rev. G. R.*	Su-chau	1880
Royall, Rev. W. W.	Nan-siang	1880
Rankin, Miss Lockie	Nan-siang	1878
Rankin, Miss Dora	Nan-siang	1879
DUTCH REFORMED MISSION. 1858.		
Talmage, Rev. J. V. N., D.D.	(*absent*)	1847
Rapalje, Rev. D.	Amoy	1859
Kip, Rev. L. W., D.D.	Amoy	1861
WOMAN'S UNION MISSION. 1859.		
Colburn, Miss M. K.	Shanghai	1875
Burnett, Miss M. A.	Shanghai	1875
Kirby, Miss A. E.	Shanghai	1881
PRESBYTERIAN MISSION (SOUTH). 1867.		
Stuart, Rev. J. L.	Hang-chau	1868
Houston, Rev. M. H., D.D.	Hang-chau	1868
Painter, Rev. G. W.*	Hang-chau	1873
Fishburne, R. B., M.D.*	Hang-chau	1881
Randolph, Mrs. A. E.	Hang-chau	1872
Kirkland, Miss H.	Hang-chau	1875
Sydenstricker, Rev. A.	Su-chau	1880
DuBose, Rev. H. C.	(*absent*)	1872
Davis, Rev. J. W.	Su-chau	1873
Safford, Miss A. C.	Su-chau	1873
AMERICAN BIBLE SOCIETY. 1876.		
Gulick, Rev. L. H., *Agent*	Shanghai	1876
Anderson, Mr. A.,* *Col.*	(*absent*)	1880
Wills, Mr. W. A., *Col.*	Shanghai	1881
Ware, Mr. J.,* *Col.*	Shanghai	1881
Thorne, Mr. J.,* *Col.*	Yang-tse R.	1879
Copp, Mr. A., *Col.*	Chinkiang	1881

GERMAN.

Names.	Stations.	Arrival.
RHENISH MISSION. 1874.		
Louis, Rev. W.	Hongkong	1855
Faber, Rev. E.*	(*absent*)	1865
Hübrig, Rev. F.	Canton	1867
Pritsche, Rev. C.	Long-hau	1869
Dilthei, Rev. W.	(*absent*)	1871
Dietrich, Rev. W.	Canton	1877
BASEL MISSION. 1874.		
Lechler, Rev. R.	Hongkong	1847
Reusch, Rev. G.	Hongkong	1872
Bender, Rev. H.	Chong-lok	1862
Chan, Rev. M.	Chong-lok	1869
Gussmann, Rev. G.	Chong-lok	1869
Kiang, Rev. A.	Chong-lok	1871
Schaible, Rev. D.	Chong-lok	1877
Ziegler, Rev. H.	Chong-lok	1877
Morgenroth, Rev. G.	Si-non	1877
Kammerer, Rev. P.	Si-non	1877
Shin En Li, Rev.	Si-non	1878
Piton, Rev. C. P.	Li-long	1863
Schaub, Rev. M.*	Li-long	1874
Loercher, Rev. J. G.	(*absent*)	1865
Ott, Rev. R.	Yu-non	1874

COAL GORGE ON THE UPPER YANG-TSÏ.

In Memoriam.

MARY LANDALE, THE BELOVED WIFE OF R. J. LANDALE, ESQ., OF T'AI-YUEN FU, ENTERED INTO REST JANUARY 19th, 1882.

"*The voice of my* BELOVED! . . . . *My* BELOVED *spake, and said unto me, Rise up, my love, my fair one, and come away!* . . . . *O my Dove, that art in the clefts of the rock, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.*" (Cant. ii. 8, 10, 14.)

DO WE always realize the joy of the BRIDEGROOM as one by one the lowly lilies of the vale are transplanted to the paradise above, no longer to bloom among the thorns, no longer to battle, now with the fierce heat, and now with the biting blast? We cannot but rejoice, though it be with many tears, for those who have entered into rest. Their warfare is ended, their last tear is shed, they are "For ever with the Lord." And if we, selfish and sinful as we are, can and do rejoice at the happiness of those who are taken from us, does not He who with unceasing tenderness and unwearying love had noted each concern, counted each sigh, and stored each tear in His bottle, rejoice far more in the rest of His beloved ones? Surely He does! All our finite joy in their joy, is but the faintest and dimmest reflection of His own *infinite* satisfaction in their happiness.

But is this all that the words with which we have headed this article suggest? Has the Heavenly Bridegroom no joy beyond the comforting thought that the object of His loving care will hunger no more and thirst no more? Far be the thought from us! If the joy of a true-hearted earthly bridegroom, in the presence and possession of his earthly treasure, goes so infinitely beyond what earthly words can express, as much higher as heaven is above earth, as much exceeding as the infinite exceeds the finite, is the joy of the Heavenly Bridegroom as one after another of His blood-bought ones enters the KING'S chambers. Let us not be unmindful of His joy when the clouds of bereavement press heavily upon us and find in the joy of our LORD one of our own richest consolations during the "little while" which still remains ere the day dawns and the day-star arises in our hearts.

As our readers will have learned from our heading, another of our little band has been called in to see the King. We have lost a friend, true and tender; we have lost a worker, faithful and constant. We weep for the bereaved husband, we feel tenderly for the motherless babe, we mourn for the sorrowing relatives far away. But oh! if our loss be joy to our beloved and glorified LORD, if, mingled with our sorrow, there arises in our hearts the joy of the friend of the Bridegroom, shall we not with all our hearts respond, "Even so, Father, for so it seemed good in Thy sight"? Who will be baptized for the dead? Who will come forward to fill the vacancy in the ranks? As Miss Lancaster says in the letter quoted below, "The worker has been sent for, but the work remains." And oh! the time is short, so short in which to work for JESUS; and does not the King's service require haste? When the writing that was to save the Jews was sent out, the messengers of salvation went riding on camels and mules, the swiftest beast of that day, "being hastened and pressed on by the King's commandment." Dear brethren, dear sisters, who have heard the KING'S call, will you be more tardy?

FROM MR. LANDALE.

T'AI-YUEN FU, *Jan. 29th*, 1882.—Your very affectionate and loving Christmas letter is to-day to hand, but I have heavy tidings to give you in my answer. My darling Mary has not seen your letter, and she is now where no human hand is needed to wipe the tears from her eyes, and where she will never need human sympathy again! *there*, will be no more sorrow. She fell asleep in Jesus on Jan. 19th, about three in the morning.

Our dear little baby was born on the 12th, and all went well till the next day, when the old intermittent fever of Ningpo made its appearance, recurring every twenty-four hours, with the regular days of shivering, high fever, perspiration, just as in October, 1880. On the seventh day diarrhœa and sickness set in, and the heart's power got weaker and weaker, until she passed quietly to her rest. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Between the attacks of fever and delirium there were intervals without any pain, when her mind was perfectly clear. On Tuesday night, about thirty-six hours before the end, we had such a glorious scene; we were all there, and it seemed as if the very windows of heaven were opened upon her. Not a trace of fear or alarm!

She just seemed to feel the arms of the Lord about her. Her favourite verses were, "When thou passest through the waters," etc. (Isaiah xliii. 2), and "O death, where is thy sting?" It was really such a perfect triumph, one could hardly weep. She mentioned many names, yours among the number. You will quite understand how I feel in a sort of maze. I sometimes feel as if those happy months were a sort of dream, sometimes

as if these dark days were a black phantom of nightmare. But most abundantly is it true that when *I* am passing through *these* waters He is with me, and the rivers do *not* overflow me.

Mary said that night, "Jesus knows how weary and tired His little one is, and He will send some one to open the door of heaven quick." And I can add that He has not forgotten the one who is left to mourn. Surely the Lord has given me this bright dream of happiness and home joy, before He took our dear one to Himself, just to set my affections more on things above. I know you will mourn with me as if one of your own daughters had gone from you; but it is just one more that the Lord will bring with Him when He comes.

The little one is a nice little girl. May God spare her to us. Mrs. Schofield is caring for her with her own little one, just as if she were her own child. She could not have had kinder nursing, or more sympathy, amongst blood relations. Mary was a great favourite with Mrs. Schofield, and at the girls' school here. Indeed, where was she not?

FROM DR. SCHOFIELD.

T'AI-YUEN FU, *February 2nd.*—"It is a real pleasure to see what abounding joy the LORD has given you in the midst of all the great trials of last year. It must wonderfully alleviate the sorrow of your dear father's death, to know that both parents are now in the bright home above. My dear father died when I was only twelve years old, but the memory of his Christian character and example is among my greatest treasures. We received your circular letter only by this mail, but we had observed December 31st as a special season of prayer; some fasted. I did not, as I have always found it make me very faint, and I had about seventy patients to see in the afternoon. We had a very real time of confession and prayer. Mr. Pigott has just told us that you have begun to pray the Lord for forty-two brethren, and twenty-eight sisters, to labour in China, and asks who will join in laying this petition daily before the Lord. My dear wife and I would both like to have our names down: we have begun to pray daily for this, and I believe the Lord will grant it.

"One who joined with special delight in our day of humiliation and prayer, and in the week of prayer at the new year, has now no more need of prayer. Dear Mrs. Landale is now absent from the body—present with the Lord.

"I send you on a separate sheet a few of the words she said during her last days on earth; they will show better than any words of mine could that she was not only ready to go, but longing to depart. It was the most complete triumph over death that I have ever witnessed. All fear was gone. It was almost as if we could hear the Master say, 'Enter thou into the joy of thy Lord.' We all went down with her, as it were, to the brink of the river. One could not call it death, it was simply departing to be with Christ.

"Mr. Richard said that he had long thought she was more fit for heaven than any of us, and so it was; she was the first to hear the Master's call, 'Come up higher.'

"A few details of her illness will, I am sure, interest you. She was confined on Thursday, January 12th. The next day (13th), in the morning, about sixteen hours after her confinement, her pulse was 110, which I did not like; and in the early part of the afternoon her temperature rose to 102.° In the early morning of the 14th, there was a complete intermission, and it now became clear that we had to deal with her old Ningpo intermittent fever. From that moment I could not pray in faith for her recovery, though, of course, I felt bound, as a doctor, to use every means to sustain her strength while life lasted.

"She rallied three times in the most extraordinary way. In fact twice she was so far gone that she could not speak, or swallow at all, and her breathing was lapsing into that which immediately precedes death. But she rallied and lived on for several hours. You can well imagine how intensely trying it was almost to come back to hope when we had given her up. Poor Mr. Landale, I need not say, was untiring in his exertions, even when worn out with fatigue and anxiety.

"My dear wife, and Miss Lancaster, and Miss Kingsbury, helped greatly in the nursing during the last three days, and Mr. Pigott was very kind. All six of us were round her bed when she passed away. A few hours before she pointed upwards several times with her finger, and I feel little doubt that she had a vision of glory, though she could not tell us what it was.

"*On Saturday, January 21st,* we laid the poor worn body to rest. We had an English meeting at the house, and Mr. Richard read 1 Cor. xv., and spoke beautifully from the words, "To me to live is Christ, to die is gain," saying that if we were all stirred up to live more for Christ, then her going would be no loss but a gain.

"We all put on white bands round the waist, in Chinese style, over our long black gowns, and walked in front of the coffin to the grave, which is on rising ground rather more than a mile outside of the east gate of the city, close beside Mr. Whiting's, at a spot commanding a wide view of the city, river, and mountains, and the great plain of T'ai-yuen Fu. Mr. Richard addressed the assembled Chinese teachers, servants, boys, and bearers, and we then sang, 'Safe in the arms of Jesus,' which was sung beside her own mother's grave. With prayer we then committed the body to the dust. We all feel her loss like one gone from a family circle, leaving a gap which cannot be filled. Though often not feeling strong, she was very earnest in speaking to the women about Christ, and came down twice every week to speak to the women patients at the dispensary till within a few days of her death.

"Will you pray earnestly that we may all follow her as she followed Christ. I feel a growing conviction that it will only be a little while before we all meet her again in the Father's house above."

A FEW LAST WORDS.

"Mrs. Landale said to her husband, 'I am so glad you have shown me out of God's Word that we should be looking for the Lord's coming. Perhaps Jesus will come very soon. When the time comes He will take you and our little Elise, and all together, up in the clouds. It will be so nice to be in heaven. Why, you could not grudge me to go, could you?

"'I always had a fear that natural death would be dreadful; but I have none now. I would like to stay, if He would let me stay with you, but He knows best. He knows when the work of each one is done.

"'I am very tired, so tired. When I get to Heaven Jesus will send down some one quick to open the gate, won't He? *There* we do not need the revelation of His Word, because we have Himself.'

"To Mr. Richard —— 'You see the Master has called for me first before any of you. I have not done very much here, but I think JESUS knew I was not very strong.'

"'All through in Ningpo I used to feel so tired and weary (physically). I think Jesus will forgive me, will He not? He knows I love Him, does He not?'"

MESSAGES.

She sent messages to her papa and brother, and among others the following (to us all):—"Work for Jesus. (To a pastor at Ningpo). Put Jesus first. Tell the girls at ——, the mission school, that they have often heard about Jesus, and if they do not believe on Him, they will be without excuse." She sent a message to a native friend in Ningpo that she must trust only in Jesus.

(When Dr. Schofield was using various remedies). "Why are you all so anxious to keep me from going? I am going home, you know; I am so tired and weary." (To Mrs. Schofield). "That our little Elise should know Jesus, that is the first thing; and you will teach the little one not to despise the Chinese, but to try and find out what is good in them, and let little native children come and play with her sometimes; in God's sight we are brothers and sisters. And teach the little one prompt and implicit obedience. My mother did so with all of us except one, and she was not strong. Obedience will be far happier for her. Don't let her have her own way."

She smiled very joyously—quite a heavenly smile—at the text, "O death, where is thy sting? O grave, where is thy victory?" She sang through Psalm xxiii. with her husband, dwelling especially on the words, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." She asked us to repeat, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Mr. Pigott repeated to her an old favourite hymn beginning—

"Tossed with rough winds, and faint with fear,
Above the tempest soft and clear,
What still small accents greet mine ear:
'Tis I, be not afraid.'"

And she joined with a clear voice, repeating every line.

FROM MISS LANCASTER.

TAI-YUEN FU, *January 31st.*—I expect by this mail you will hear the sad news from Mr. Landale of our dear sister's death. I am sure you will feel her loss keenly. It scarcely seems possible that less than three weeks ago she was well and strong, and now she has been a fortnight in the presence of the King. It was my privilege to be with her for three days before her departure. Her little baby was born on Thursday, and on the following Monday I went to render any assistance in my power. Monday night and Tuesday morning her mind wandered very much, but throughout the day she got a little sleep. Again and again prayer was offered that her life might be spared. Towards evening, however, she changed, and never shall I forget how she spoke to us gathered around her bed. So quietly, so peacefully she said: "I think this is what it all means, I am going to Jesus—going to leave my little baby; but He will take care of it. I am not the least bit afraid, not the least bit. Some days ago I did want to stay and love my little Elise, but I am quite willing to go now, quite willing." "You must not cry," she said to her husband; "you know it won't be for long. Jesus may soon come, and then we shall all meet Him in the air. I am so glad you taught me that bright thought that Jesus may soon come; I did not fully realize it until you told me." She asked us to repeat the verse, "When thou passest through the waters," etc. This and several other passages were quoted. Mr. Pigott repeated the hymn, "It is I, be not afraid." Her mind was perfectly clear, and she joined in all the verses as soon as commenced.

Many messages were given to loved relations and friends, and to the girls here she said, "Tell them they all know Jesus and have no excuse, and when the hour of death comes nothing but Jesus will do."

Whilst speaking she seemed buoyed up by a strength beyond her own, and we could almost fancy we saw the rays of golden sunlight through the chinks of the pearly gates shining on her face.

She entreated us to be in real earnest for souls, working for Jesus while it is to-day.

Expressing a wish to see Mr. and Mrs. Richard, we immediately sent for them. On entering the room she greeted Mr. Richard with these words: "The Master has sent for me first."

Our hearts were too full for words when she sang the well-known hymn—"Come, let us join our friends above," repeating over and over again the last lines:—

"Lord Jesus, be our constant guide,
And when the signal's given,
Then, Lord of Hosts, the waves divide,
And land us all in heaven."

Towards midnight she seemed better, and had a quiet sleep. Our hopes were raised during the day, but at six in the evening the look of death came over her face. Again she rallied until midnight, taking some nourishment. All that could possibly be done for her was done. Once she said, "How you are all trying to keep me, trying to bring me back, when I was almost at the gates."

She felt very weary with pain, and speaking of Jesus, said, "When I get there He will see me, and send an angel to open the door, saying, 'Make haste, make haste, she is so tired.'" Silently we watched the hour of midnight pass, and as the early morning broke her happy spirit winged its flight to the Father's home above.

"Beyond the bright and pearly gates,
Where Jesus, loving Saviour, waits;
Where all is peaceful, bright, and fair;
Her home is there!"

On the previous evening our dear sister asked Mrs. Schofield to care for her little baby and early lead her to know Jesus. "Teach her to love the Chinese, and not to think herself better than they. Tell her that the same Lord made both the Chinese and the English children. I want her to grow up to love them." Two days afterwards we followed the remains of our dear sister to her last resting-place "till Jesus comes."

Our little circle is broken. The one most fitted for the Master's work here has been first called home. The worker has been sent for, but the work remains. May the Lord of the vineyard cause the seed sown by His servant to bring forth much fruit. May we who remain behind be filled with His Spirit and made more faithful, more really in earnest in telling the story of a Saviour's love to the perishing ones around us, and may He stir up many more labourers in the home-land to give their lives to His service. Then the Lord will be glorified by her death, and it can truly be said, "She being dead yet speaketh." You ask me to join you in prayer for more

workers. I will gladly do so, and am so glad you are sending home for them. "Jesus Christ the same yesterday, and to-day, and for ever," is a favourite verse with me. He who sees all the need of the Gospel is just as able to send 700 as seventy more into the vineyard. Only let them be *His* sending, and His power will rest upon them. When He sends the men He will not forget to send the wherewithal to supply all their needs. I often think of dear Mrs. Broomhall at one of the mid-day prayer-meetings when money was needed for China to be sent on the morrow. She prayed thus: "O Lord! Thou art Thine own banker; just send us the money to forward to China to-morrow." In a few hours' time the money came.

Four of our elder girls have given in their names for baptism. One, who is shortly to be married, we think hardly fit just at present. Another was married last week to Mr. Turner's servant, so will be baptized at P'ing-yang. Their wedding took place here, being the first Christian marriage in this province. About twenty natives were present. The teachers and servants all witnessed the ceremony of these two disciples of Jesus taking their stand against all the heathen rites and practices of a heathen wedding. The other two girls, we hope, will be baptized soon. We have had an application from Tientsin for a wife for a native preacher. This we take as an answer to prayer, as we have been very anxious to find a suitable partner for the last of our elder girls. The removal by friends, and marriages, continue to lessen the girls' school, which at present numbers only nine, but I should like to open a day-school, admitting any, whether with *bound feet* or not, should we be able to succeed in obtaining the scholars.

FROM MISS KINGSBURY.

T'AI-YUEN FU, *February 1st.*—I feel sure all at Che-fu will sympathise with us here when they know one of our loved members has been removed from us by death. Dear Mrs. Landale has been taken from her service on earth to a higher service for the Master above. Our ranks are broken; there is one less to tell the news of a Saviour's love to this people.

It was rather sudden. She was only ill a week, before her spirit took its flight to that land where the inhabitants shall no more say "I am sick," and was among that countless multitude who "have washed their robes, and made them white in the blood of the Lamb."

On Tuesday evening, January 17th, her mind was so beautifully bright and clear, she spoke with such intense joy of going to be with Jesus. It was indeed to her only "going home;" death had no sting. When asked if she were afraid to die, she said, "Afraid! no, not a bit! Why should I be afraid, when Jesus is with me?" Once during the evening she said: "I do wish some one felt as if they could sing for me." Mr. Landale said, "If you would like it, I will try;" so he sang, "The Lord's my shepherd, I'll not want," etc. She sang the hymn through with him; her voice was quite steady. She then asked for that text to be repeated, "When thou passest through the waters, I will be with thee," etc. Once when some remedies had been used to try and give her a little more strength, she said, "Why do you do all this? You want to keep me with you, and I want to go and be with Jesus." Mr. Landale then said to her, "If Jesus wants you to stay a little longer here to do some more work for Him, would you not be willing?" She looked up so brightly and answered, "Oh yes, if *Jesus* wishes me to stay." At another time she said, "I shall be satisfied when I awake in His likeness."

Once when she was very weary she said, "When I get to heaven I shall knock so gently at the gate, and Jesus will send some one very quickly to open it for me, for He knows I'm so tired." She repeated that hymn through, "Come, let us join our friends above," etc. Several times she quoted these words, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." When Mr. and Mrs. Richard came in to see her she said, "The Master has sent for me before you; but I will watch and wait and give you a welcome when you come."

To the girls in our school she sent this message: "Tell them they know the way of salvation, and ask them to come to Jesus, for when they come to die nothing else will do."

We all count it a privilege that we were with her the last few hours of her life. Yet to hear her talk made heaven appear so near, and made us almost want to go too. We went with her, as it were, to the very brink of the river, but could go no further. She crossed over, and we had to come back. I do trust we may each learn the lesson our Heavenly Father intends to teach us in thus removing our dear sister from us. Truly His ways are not our ways, for to us she seemed the most fitted for the work here, and yet He has taken her, leaving us to follow on with what she commenced. While she was with us her light did indeed shine brightly, and now that she has gone from us "she being dead yet speaketh."

The Lord has been sustaining Mr. Landale wonderfully under this great trial. What a joy and privilege that we have such a Saviour to go to in times of sorrow. "God is indeed a refuge and strength to those who put their trust in Him."

I am rejoiced, dear Mr. Taylor, to join with you in prayer for seventy more labourers to be sent to this great harvest-field. It is a large request, but the LORD is able to grant it, and it is no harder for Him to send out seventy now than when He was on earth.

Thank you very much for your letter this mail, also for money received. How good and kind of our HEAVENLY FATHER to provide thus bountifully for us out in this land. Never since being in China have I had one single fear that He would ever let me want anything. It is sweet to trust in Him, and to know if our desires are for His glory all things needful will be given us. I remember how one night during my voyage to China these words came home to me in a way they never did before. During the day I had been thinking much about the work in this land, and it had been weighing rather heavily upon me. I went to bed, and I think I must have been asleep some time, when I was awakened by a voice, saying very distinctly to me, "Seek ye first the kingdom of GOD: and His righteousness; and all these things shall be added unto you." I lay still for some time, thinking over this text. When I fell asleep again I was roused by the same voice saying, "Seek ye first the kingdom of GOD, and His righteousness; and all these things shall be added unto you." It was as if some one stood by my side and spoke these words, bidding me have no fears for the future. I lifted my heart in prayer to my Heavenly Father, that I might always have grace to seek His glory first in everything.

Che-fu Schools.

THE following extract from the *North China Herald Gazette* (January 10th, 1882) will, we trust, lead to prayer for blessing on our new effort. Schools becoming a necessity for the children of our missionaries, we agreed, after much solicitation, to include, first, the children of other missionaries, and then those of foreign residents, seeing that many of the latter were being sent to Jesuit schools from lack of suitable Protestant ones. The conversion and highest welfare of each pupil is our aim. The school is self-supporting, but we are urgently needing some well-qualified teachers to assist in it.

YESTERDAY was a red-letter day for the parents and friends who assembled to witness the distribution of prizes and attend the closing exercises connected with the English school at this place, under the care of Mr. W. L. Elliston. After more than a year's trial, Mr. Elliston has proved to be the right man in the right place. He has not only the requisite scholarship and the happy faculty of imparting instruction, but the rare gift of making hard study and good order exceedingly attractive to the pupils. Parents who live at a distance from the school testify that, when their children are detained at home by stress of weather, tears are as freely shed as when kept from a Christmas-tree or some coveted pleasure. Mr. Elliston does not consider his responsibility ended when he has given his untiring energy during school hours. No conscientious father could look more carefully after the health, exercise, and morals of those from a distance who have been entrusted to his care. A fine building, with well-arranged study and recreation-rooms, is nearing completion, and will be ready to occupy at the beginning of next term. There are also connected with the building comfortable rooms for boarders. The location, for health and beauty, is all that could be desired. It is only a short distance from the sea-shore, with nothing but cultivated and terraced fields intervening. There are no Chinese houses within the radius of a mile or more.

The eldest son of the Rev. J. Hudson Taylor arrived from England two days ago to assist in this school. The prospects of its continuing not only a first-class establishment, but also a large and flourishing one, are exceedingly bright.

About the same time this school was started another one, exclusively for girls, was opened in the foreign settlement. It is under the care of Mrs. Sharland, a lady of rare attainments and excellence of character. She has both the temporal and spiritual welfare of her pupils much at heart. Surely the citizens of Che-fu have cause for thankfulness that a long-felt want has been so well supplied. In a healthy climate like this, good schools enable parents to keep their children with them several years longer than otherwise would be practicable.

Che-fu, *December* 22, 1881.

Chek-kiang Central.

From Mrs. J. S. Adams, of Kin-hwa.

THE following extracts of a letter from Mrs. Adams to Mrs. Douthwaite may be interesting to our friends as being the first tidings received since they reached their new station, Kin-hwa :—

February 27th, 1882.—The day you left, we went with Tsiang Sin-sang to see his fine garden and house. The old gentleman takes great interest in it, and was evidently pleased to find that we both like fruit and flowers. On the way we gave and received many nods and smiles from the women.

The next day my husband went with Tsiang Sin-sang to visit some of the members, and had a pleasant time in prayer and conversation. In the afternoon I went with Mrs. Foh-yüen to call on the wife of a military mandarin, who lives in a large ya-men near our house. They are Pekin Manchus, and so understood nearly all I said. The lady received me very nicely, and we chatted on a variety of subjects. When I showed her some of Mrs. Grimké's cards she was very much delighted. I read her the text on one of them, and spoke about JESUS. She said she had come here from Pekin eight years ago, and yet she could neither speak nor understand this dialect; and that I must come often to see her, and she would come and hear more at my house. She has a little girl of thirteen, and two young sons, who have been to our house several times.

Shen-si.

Mr. **JAMES CAMERON**, writing from Han-chung Fu, SHEN-SI, on the 20th December, informs us that he was about to start for Wu-chang, Hu-peh, and among other things, speaks of the great need for more labourers in the SHEN-SI province.

Mr. **EASTON** writes from Han-chung Fu, on January 10th, "We had a very safe and pleasant journey, and arrived here on the 5th inst. A day or two before reaching here, we met Mr. Cameron and Miss Fausset on their way down. When we arrived, Mr. King had given up the old house, and had just moved into the one in which we are now living. The house is near the west gate, but some distance from the street. It is cheap and healthy, and more suitable for residence than the old one; for work among the women it is perhaps preferable, but less so for preaching and public worship. . . . . The weather here just now is very cold; should we see the way clear to go on to Ts'in-chau we should wait till the severe weather has passed, when the rivers will have thawed, and the journey can be more safely taken. We are praying for guidance, and I trust shall get some unmistakable indication of what is the right thing to do."

Shan-tung.

Mr. **JUDD** writes from Che-fu on the 1st and 3rd of Feb.: "We are now trying to visit Fuh-shan Hien and Wu-t'ai as often as we can on market days. They are just within reach of a day's ride, and giving us about three or four hours in the place. Mr. Pruen is preaching in every street in the town, by rotation; a very good thing, it seems to me. . . . . There are a few inquirers here after salvation, but at present ancestral worship and some other things are in their way. We wait upon the LORD for the power of His Holy Spirit to bring them into the Ark."

Anniversary of the China Inland Mission.

MEETINGS in connection with the Sixteenth Anniversary of the China Inland Mission were held in the Conference Hall, Mildmay Park, on Tuesday, June the 6th.

The Earl of Shaftesbury presided at the meeting in the afternoon, and Lord Radstock in the evening.

The proceedings were of a deeply interesting and encouraging character. In our present number we give the Report of the work of the past year, which will be found to contain ample material for thought, and prayer, and praise.

A report of the addresses, as full as our space will allow, will be given in the next number of CHINA'S MILLIONS. Meantime the following summary, taken from the pages of *The Christian*, will be read with interest:—

Nothing in the whole history of Christian missions is more wonderful than the progress that has been made within a comparatively few years in carrying to the different provinces of China the message of salvation. We have never realised this so vividly as when on Tuesday evening last week we sat in one of the lower rooms at the Mildmay Conference Hall and followed Mr. Broomhall's running sketch of the present operations of the China Inland Mission, Mr. McCarthy meanwhile tracing on the map the course over which we were rapidly speeding in mental flight. It would be a good thing if all the missionary societies would thus invoke the aid of the geographer at their anniversaries; their friends and subscribers would have a clearer conception of the missionary fields of work in which they are presumed to take a deep interest, and would, it might be expected, give of their substance more intelligently and more in proportion to the needs of the work.*

The friends who conduct the China Inland Mission divide their annual gathering into an afternoon and an evening meeting. On the former occasion, on Tuesday week, Lord Shaftesbury presided, and spoke very hopefully and sympathetically of the Mission and its methods. Like many others, his Lordship is favourably impressed with the large amount of work that has been done and is being done over an enormous area with comparatively few agents and very simple machinery. Interesting accounts of Christian work in China were provided in the addresses of Rev. J. Williamson, Mr. Dyer (of the British and Foreign Bible Society), Rev. A. Bax, and Rev. J. McCarthy.

There was a large attendance at the evening meeting, under the presidency of Lord Radstock. His Lordship, at the outset of the proceedings, remarked that the report should always be the most interesting part of a missionary meeting. In this view we heartily coincide, and therefore make room for the following letter, specially written for the occasion by the much-esteemed director of the Mission, from the centre of its operations. Mr. Broomhall, as we have said, subsequently gave an outline sketch of the various stations occupied, which was very helpful in giving a clearer understanding of the vastness of the field and the progress of the work; but Mr. Hudson Taylor's letter sums up succinctly the story of the year:—

To the Friends of the China Inland Mission.

BELOVED FRIENDS,

Another year has sped, and still detained in China, I write a few lines for the annual meeting, at which once more I shall be unable to be present. Through your prayers, your sympathy, and your contributions, we have again been helped in our service; and with many heartfelt thanks I would now refer to a few points about which we may give praise together.

May we not, as partners in the great work of diffusing a saving knowledge of CHRIST in CHINA, give thanks that we have been permitted thus to "occupy" for Him through another year—looking forward to His speedy return? Year by year do we feel this great hope increasingly precious, and surely never was there a time

* An excellent coloured map of China, with the stations of the Mission distinctly marked, may be had by sending sixpence in stamps to the Secretary China Inland Mission, 6, Pyrland Road, London, N.

when it should be more stimulating than at the present. We are very thankful therefore to be able to record, that not only has the Gospel been *preached* in our old stations, and during many extensive itinerancies, but that we have every reason to hope that not a few have savingly *accepted* CHRIST. I have good ground for believing that not less than 200 persons have been converted during the past year, as the direct result of the work. Though only about 130 have joined our native churches by baptism, the number of hopeful probationers in some districts is considerable, and among foreign residents and sailors visiting our shores the Gospel of CHRIST has frequently proved the power of GOD unto salvation. When it is remembered that in a large part of our work the time has not yet come for seeing fruits, there is the more cause for thankfulness that in the remainder the results are apparent.

Again, we may well give thanks and praise for the extension of our work to the *capital cities* of three important provinces, in two of which mission premises have been rented; in the third we have concluded it wise to be contented for some time to come with suitable rooms in a conveniently situated inn.

The first of these provinces, SÏ-CH'UEN is, we need scarcely remark, the largest of the eighteen, and its capital, Chen-t'u Fu, is one of the largest of China's provincial capitals. Apart from its local importance, which is secondary to that of no city in the empire, it has peculiar interest to us, from its being on the high road to THIBET. The premises rented are well adapted for mission work in all its branches, and we trust ere long may be occupied by an efficient staff of workers.

The second of these provincial capitals is Si-gan Fu (*Si-ngan*) in SHEN-SI, and is interesting as having been the headquarters of a strong Nestorian Mission more than 1,000 years ago. It remains to be seen whether our brother King, and the three native brethren with him, will be allowed to occupy in peace the house he has recently rented there. We trust it may be so, and that he may reap as abundant a harvest in this city as he did at HAN-CHUNG FU.

In the third provincial capital, that of YUN-NAN, our brothers Eason and Andrew are labouring; and their occupancy of that post completes a line of stations from Shanghai, on the east coast of China, to Bhamô in Burmah, on the upper waters of the Irrawaddy, Ta-li Fu having been occupied earlier in the year by Mr. and Mrs. Geo. Clarke. We well remember the time when, with ardent expectation, we looked forward to this line of stations as possible, perhaps, in the course of twenty years' labour, if the LORD fulfilled our sanguine hopes. He, however, has given us to see it accomplished in four years less than that time. To the above we may add that during the past year premises have been taken in an important town in HU-NAN for the residence of a native helper and the depôt of our brother Dorward, who for some time to come will continue his itinerations in this province.

This is not the place to enter into any details of the itinerations accomplished during the year, principally in eight or nine of the provinces. We may, however, ask you to join with us in praise for the preservation in life and health of all those engaged in them, and for the completion of the visitation of SHAN-SI and SHEN-SI. With the possible exception of two small cities almost inaccessibly situated among the hills of the former province (which may still remain unvisited), every city and every important town have been reached by the members of our Mission, some of them repeatedly. And not only has the Gospel been *preached* in them, but many thousands of portions of Scripture and Christian tracts have been sold.

But the year has had its shadows as well as its lights. Two beloved workers have been called in to see the KING, and sore and weary hearts have been left to toil alone—as far as that human companionship is concerned that made life so bright to them. Our hearts ache for the bereaved ones, and we look with regret on the empty places our sisters so suitably filled in GOD's service. Yet, beloved friends, we call you to join with us in thankful praise for the sustaining strength of His presence vouchsafed to the mourners here, and for the wondrous vision of holy joy which has dawned on those gathered home in the paradise above. Beloved friends, we shall soon share their joy, their rest: shall we not seek to make full use of our opportunities for self-sacrifice and Christ-glorifying service in the meantime? And we need not ask you to continue to remember our bereaved brothers, Mr. King and Mr. Landale, in your sympathy and in your prayers.

Since writing my last letter to you one of our probationers being daunted by the difficulties of the work, and his own slow progress in the language, has returned to England. We have had, however, the joy of welcoming to China four sisters, and by the mail of this week our brother MacGregor has arrived. We ask

your earnest and constant prayers for these young servants of CHRIST, that they may be kept faithful to Him, and made glad in the enduring of hardships for His name's sake. We rejoice but with trembling for the soldiers who have never seen conflict in the heathen field, and entreat that continual prayer may be made to uphold them in the hour of trial.

In conclusion, the review of the year shows that the warfare we are waging is conflict indeed, and that some have been unequal to the strain. But, on the other hand, the progress made, the victories gained, the souls won for CHRIST, and many a heaven-illumined Chinese death-bed, evidences that He whom we serve is with us of a truth. From the commencement more than 1,300 Chinese have been baptised in connection with our work, and many never baptised have already gone home to the bright mansions above. Often weary, we are not discouraged. Soon will come the day of harvest and we and you will rejoice together.

And now, beloved friends, may the GOD of all grace, who has called us to this fellowship of service here, and to His own everlasting kingdom and glory above, abundantly bless and reward you for each act of loving self-denial, through CHRIST JESUS our LORD.

Yours gratefully and affectionately in Him,

J. Hudson Taylor.

Shanghai, *April 18th*, 1882.

The CHAIRMAN said that after sixteen years' trial he could truly say, without exaggeration, that it was a great privilege to be associated with those servants of God who had, during that time, gone forth to the forefront of the battle in connection with this Mission. I do feel, he continued, that Christians in England are not half awake about China. I consider that the income of the Mission (which had been stated by the secretary at £9550) is almost a contemptible one. There are hundreds of men in London who could pay it out of their own pockets, and be considerably the better for doing so. It is perfectly ridiculous to talk about collecting £9,000 for the evangelisation of four hundred millions of our fellow-creatures. There is certainly a great lack of devotedness in England. I have seen something of Christianity in other countries, and I find that the standard of luxury and personal comfort is far higher in England than in any other land. I know of no country where Christians allow themselves so much self-indulgence, and where the line of demarcation between them and the world is so indistinct. Do not let us judge one another, but it is well for us to ask ourselves if we are really living for Jesus or only thinking about it. Are we attending consecration meetings and remaining unconsecrated?

Four missionaries who have laboured in China then spoke in succession, and awakened much interest by their descriptions of the country, of the people, and of the work. Rev. F. F. GOUGH, a veteran servant of Christ, who has laboured for thirty years in China on behalf of the Church Missionary Society, told of the pleasant relations he had always sustained with Mr. Hudson Taylor and other workers in connection with the Inland Mission. He said it was a great pioneer society. It had Paul's ambition to preach the Gospel where the name of Christ was not named, and God had given it Paul's work to do. Mr. Gough is stepfather to the wife of Mr. Landale, one of the Inland missionaries, who has lately been called away from her sorrowing husband, and from the work she loved so well.

No less sympathetic was Rev. G. PIERCY, of the Wesleyan Missionary Society, who had only reached England a week before, and who has laboured in China as a Missionary for thirty-two years. Desiring to give a practical tone to his remarks, Mr. Piercy referred to the southern province of Kwang-si—the only province in China in which Protestant Missionaries have not yet planted the Gospel flag—and threw out a challenge to the meeting to make such provisions as would enable the Inland Mission to send during the present year a couple of missionaries to this unoccupied tract of country. He also earnestly appealed to his brethren in the audience whether there were not some of them who would offer themselves for this service. At a later period of the evening Mr. J. E. Mathieson made the pleasing announcement that a lady present authorised him to say she would give £200 towards the establishment of a mission in Kwang-si. Mr. Broomhall also stated that a purse containing forty sovereigns had been handed in during the afternoon.

We have only space to add that the addresses by Rev. F. W. Baller and Mr. Henry Soltau, detailing their experiences of itinerant Christian work in China, were of the most profound interest, and clearly showed how remarkable and complete is the freedom with which the Gospel can now be proclaimed throughout the length and breadth of that vast land. Much stress was laid on the great need for more consecrated women to go out and carry the message of salvation to their Chinese sisters who were sitting in the darkness of degrading superstition. We trust it may be the case, as Mr. Baller suggested, that these great opportunities in a land so long sealed and walled up against all outside influences are a clear indication that God has purposes of extensive and immediate blessing towards the perishing millions of China.

Report.

Province of Kan-suh.

AT present we have only one station in this province, Ts'in-chau. Mr. and Mrs. Parker have been resident during the whole year, and Miss Wilson has spent several months there. The native assistant, Hwang Keh-chung, has been very useful in connection with the work at this station, to which we have referred in CHINA'S MILLIONS. Through the successful healing of a number of sick people, the medical help of our friends became so much in requisition that it was for the time impossible to overtake all the claims made upon them. We have not to report cases of decided and manifest conversion during the year, but much Christian knowledge has been communicated, and friendly feelings have been extended.

Mr. Parker has also made several missionary journeys, scattering seed which we hope in due time will bring forth fruit. We very much wish it were in our power to strengthen the work in this province. Miss Wilson and Miss Jones have recently gone to Ts'in-chau to remain with Mrs. Parker during the absence of her husband on his itinerations; but until further reinforcements arrive we are unable to send fellow-workers to Mr. Parker's assistance. Yet there are many important cities in this province, and work done in it would have important bearings on surrounding tribes of Mongolian and Thibetan descent.

Province of Shen-si.

Here, during the past year, a large amount of itinerant work has been done, and we rejoice to think that now there is no city in the entire province which has not been visited by our missionaries. When the extent of a Chinese province is remembered, and the difficulty of so systematically visiting it is borne in mind, it will be felt that this is no small cause for thanksgiving. In this work Mr. Cameron has taken the largest part, and Messrs. Pigott, Parrott, and Parker have also assisted.

Our localized work has centered in Han-chung Fu, and it sustained a heavy loss in the removal by death of Mrs. King, in the spring. During the prolonged illness of his child which followed, Mr. King's hands were considerably tied, until the little sufferer was taken to the better land. Miss Wilson and Miss Fausset continued the work among the women, and latterly Mr. and Mrs. Easton and Miss Jones arrived to reinforce the band of workers. For the better disposition of our forces it was concluded that Miss Wilson and Miss Jones might, with advantage, go to the help of Mrs. Parker, as before mentioned. Hwang Keh-chung having returned to Han-chung, remains there, to work with Mr. and Mrs. Easton among the native Christians, etc.

Mr. King and three native brethren have paid a visit to Si-gan Fu, the capital of the province, and were there when we last heard from them. That city has been also visited during the year by Messrs. Parrott, Cameron, and Parker, but their stay was of only short duration. The Nestorian tablet in the western suburb of this city reminds us of the Christian Church that was early gathered in this part of the empire, and makes one long for the time when Si-gan Fu shall again possess a flourishing congregation of believers.

The returns from Han-chung Fu have not yet come to hand, and we are unable to state how many persons have been baptized during the year. In the station and outstations there are, we believe, some fifty or sixty native communicants.

A suitable opportunity of escort having offered, Miss Fausset returned about the beginning of the present year to Gan-king, and is for the time being working among the women of that city.

Province of Shan-si.

A series of papers published in CHINA'S MILLIONS have given details of much of the itinerant work carried on in this province. With a possible exception of two small cities, almost inaccessibly situated among the hills, every city in this province has been visited by our brethren. The two cities referred to could not be reached by the carts used for conveying the books and Scriptures carried for sale. They may have been reached by one of our brethren since, but his diary is not yet to hand.

The localized work has been carried on in the capital, T'ai-yuen Fu, and in the prefectural city, P'ing-yang Fu, a week's journey to the south of it. The long and somewhat serious illness of Mr. and Mrs. Turner during the summer considerably interrupted the work at the latter station; and we have had to record the removal by death of our much loved friend, Mrs. Landale, in the former. From each station we hear that the work is steadily progressing, and we trust deepening, though no cases of baptism are reported at either station. The first Christian marriage has taken place at T'ai-yuen Fu, between one of the Christians baptized at P'ing-yang Fu, and a girl from the school at T'ai-yuen Fu, established during the famine. This school, formerly carried on by Miss Horne and Miss Crickmay (now Mrs. Turner), is

now under the care of Misses Lancaster and Kingsbury; and Mr. Pigott has charge of the boys' school, formerly superintended by Mr. Drake. The numbers of children in both these institutions are diminishing; in some cases the relatives of boys have found themselves in sufficiently improved circumstances to take charge of them. Other boys, after a certain amount of education, have been apprenticed to useful trades. In like manner some of the girls have been taken away by their own friends, or removed by marriage; so that the numbers in these schools are now reduced to nine boys and twelve girls.

The medical work of Dr. Schofield increases in interest and importance. More than 1,500 *different* out-patients attended the dispensary during 1881, and between forty and fifty in-patients were treated during the year. Eighty patients were treated on the last out-patient day; and if the numbers continue to increase, further accommodation will soon be required. We would ask the prayers of our friends that much blessing may rest on these efforts to spread the Gospel; that a native church may soon be gathered in T'ai-yuen Fu, and that that in P'ing-yang Fu may be greatly increased.

Province of Shan-tung.

Driven by sickness in the first instance to Che-fu in this province, and having experienced its value as a sanitarium, we were led to commence work here, which we trust will be productive of much blessing. During the past year our operations have been considerably enlarged, and this without involving any cost to our general missionary funds; and we have now commodious premises on a site well adapted to the various operations commenced or in prospect. A hospital and dispensary have been built during the year, and a commodious chapel, which also answers as waiting-room for the dispensary, has been completed.

Mr. Judd's ministrations among the members of the foreign community resident in, or visiting the port, have been highly appreciated. Others of our number, as well as Mr. Judd, have frequently visited the ships in port; and services have been held on shipboard and on shore for the benefit of the sailors. Not a few have professed to have received blessing in these services.

There have been seven additions to the native church by baptism, and the Gospel has been proclaimed to large numbers in the chapel and in the surrounding villages.

Medical work was commenced last autumn; Dr. Brereton has kindly given his attendance gratuitously, and Mr. Pruen, L.R.C.P., has taken part in this work. The number of patients coming daily is on the increase, and the prospects of the work are promising.

The English school, originally projected for children of the members of our own mission, having been thrown generally open for the reception of boarders and day-scholars, the premises first occupied soon became too small, necessitating the building of a large and commodious school-house, which was completed about the end of the year. The progress made by the children under Mr. Elliston's care has been very satisfactory, and we have good reason to believe that the efforts made to lead the children to a saving knowledge of CHRIST have not been made in vain.

One desire of our hearts remains unaccomplished, and this is the promotion of an efficient and truly Christian school for Eurasian children. We trust that ere long GOD will give us suitable teachers to take charge of the children, and will enable us to erect the necessary premises for their reception and instruction, and we hope we may be enabled to effect this extension, as we have done those already mentioned, without any charge to the general funds of the mission.

Province of Ho-nan.

Our operations in this province, as in those to the north of it, have been both itinerant and localised.

The former have been principally carried on by Mr. Sambrook, who has made three or four missionary journeys at the expense (in large part) of the British and Foreign Bible Society. In one of these journeys he spent several days in the capital, K'ai-fung Fu, and though his sales were hindered by rainy weather, his mere stay there was no unimportant gain.

The localised work has been chiefly carried on by Mr. W. H. Hunt in Ju-ning Fu, assisted by one or two native Christians. In the autumn he took there his newly-married wife (formerly Miss Smalley, of Yang-chau), and she was able to commence work among the women, with every prospect of continuance and blessing. Unfortunately, a political movement, made by one of the secret societies about this time, gave rise to considerable excitement. The cry of witchcraft was raised, and rioting commenced, which, after a time, was connected by some mischievously-inclined persons with the foreign missionary and his wife. When we last heard from Mr. Hunt, he feared that it would be needful to retire, for the time being, from the city in which he has now resided for about one year.

To us this would seem very unfortunate, but we do well to remember that an overruling providence is at work, and that GOD is able to make even these unfortunate circumstances produce greater ultimate good. To Mr. and Mrs. Hunt, however, it has been a great trial, and they need our sympathy and prayers.

Province of Si-ch'uen.

Work in Ch'ung-k'ing has been steadily sustained during the year by our brethren, with the assistance of three native helpers. Two men have been baptized, and the number of communicants now is six. A boys' school has been commenced, but only five scholars as yet have availed themselves of it.

This city was visited early in the year by Messrs. Stevenson and Soltau, who were much pleased and encou-

raged with what they saw of the work, and of the general interest manifested by the people. Later on Mr. and Mrs. Nicoll were obliged to leave for a season, Mr. Riley assuming the charge of the work, and leaving Mr. Samuel Clarke at liberty for itinerant work, or other outside operations. The latter proceeded to the capital, Chen-t'u Fu, and succeeded in opening a station there. When we last heard, Mr. David Thompson, who studied the language in Nan-kin, was on his way from Ch'ung-k'ing to take part in the work in Chen-t'u Fu. In the meantime, Miss Kidd, of Kwei-yang, who has brought Miss Kerr down to Shanghai for medical help, on her way back stayed in Ch'ung-k'ing, to carry on the work among the women commenced by Mrs. Nicoll, in a separate house taken for the purpose. The number of the visitors has been most exhausting, but their readiness to listen to, and in many instances eagerness to inquire after the Gospel, has been most encouraging; we exceedingly regret that we cannot at once strongly reinforce both the stations of this province, and some of those further south.

Mr. Cameron paid a very encouraging visit to the north of the province, in company with some Christian natives, who had been converted in connection with Mr. King's work at Han-chung Fu. Upon this we do not dwell, hoping to be able to give a fuller account of it in another place. Apart from this journey, a little itinerant work and colportage has been done in the province, but from a want of more help this has been carried out to a much less extent than was desirable. We are glad to know that ere long there is prospect of missionary labourers from England and America entering Sï-ch'uen with a view to permanent work.

Province of Yun-nan.

We have given our readers in CHINA'S MILLIONS an account of the journey of Messrs. Stevenson and Soltau through this province in the winter of 1880-1. In the course of that journey they spent a few days in Tali Fu, and were much struck by its importance. Besides Chinese, they met with Thibetans, and representatives of several aboriginal tribes.

When they arrived in Ch'ung-k'ing they found that a native friend of Mr. Nicoll possessed a house in Tali Fu, which he was quite willing to let to the missionaries; and when they reached Wu-ch'ang we had conference with them on the subject. Mr. Nicoll was accordingly empowered to rent the house at Tali Fu, and Mr. and Mrs. Geo. Clarke proceeded thither for the purpose of occupying it; they were only able to get possession of a part of the building, but resided there (though in much discomfort) until able to rent and move into a house for themselves. From the great distance of Tali Fu from the coast, it is of the utmost importance that they should be supplied with one or two companions at the earliest possible moment, and incessant prayer should be offered to GOD for their preservation in health and peace, and for the men and means to strengthen this branch of the mission.

The holding of this fort necessitates our having an agent or agents in Yün-nan Fu, the capital of the province, without which the necessary communications with Mr. and Mrs. Geo. Clarke can only be sustained under disadvantageous circumstances. On this account Messrs. Eason and Andrew have gone to reside there, and from this city, as a centre, they will work in the surrounding cities, towns, and villages in turn; in February they were both well and happy.

It was Mr. Stevenson's hope to cross the Kah-ch'en hills into the Shan states of Western Yün-nan, with a native brother as companion, during the winter season; but it is doubtful whether circumstances have favoured the carrying out of this project. In the absence of Mr. Soltau there will have been greater difficulty in leaving Bhamô, and, moreover, some of the roads across the hills appear to be quite closed by the marauding hordes of the lawless KAH-CH'ENS.

Province of Kwei-chau.

Since the return of Mr. and Mrs. Broumton to their station in Kwei-yang Fu, the capital of this province, the various missionary operations have been steadily carried on, notwithstanding the changes which have taken place in the staff. We have referred to the departure of Mr. and Mrs. Geo. Clarke to Ta-li Fu, of Messrs. Eason and Andrew to Yün-nan Fu, and of Miss Kidd and Miss Kerr, the former of whom is now working in Ch'ung-k'ing. The school gathered by Miss Kidd before her departure has been superintended by Mrs. Broumton, while the evangelistic and other services have been conducted by Mr. Broumton, and have shown improvement in attendance and attention.

We gave an account in CHINA'S MILLIONS of the baptism of three women, one of whom was the first converted from among the Miao-tsï. At the present moment Mr. and Mrs. Broumton are entirely unsupported, and immediate reinforcements are urgently needed.

Itinerations have been carried on to some extent by Messrs. Dorward and Trench. A short journey was taken by Mr. Eason, of which we have published an account; and the letters of Miss Kidd show that all possible use was made of her journey to diffuse the knowledge of CHRIST and His salvation among the women met with during her journey. We believe that missionary sisters might move about in this province as quietly as near the sea-coast, and might diffuse among their own sex a large amount of Christian knowledge in a short time. But alas! the labourers are few—nay, may we not say that for this purpose none at all! Surely Christian friends at home will join us in the earnest prayer that the LORD of the harvest will speedily thrust out numbers of men and women of full consecration, who shall delight in work for the MASTER, though involving no light cross now, in full view of the crown of glory that fadeth not away.

PART OF WU-SHAN GORGE, UPPER YANG-TSI.

Province of Hu-nan.

The labours of our brother, Mr. A. C. Dorward, have been continued through this year with the usual variety of experiences. Meeting with Mr. and Mrs. Broumton and their companions on their journey through the province early in the year, he became a sharer of their toils and dangers, and when shipwrecked, spent with them, at the village of Lo-sï-p'ing, a week or two fully occupied with various missionary labours. This village he subsequently visited alone, and it is to be hoped deepened the effect produced by the stay of our missionary friends.

A journey from Hung-kiang to Pao-king Fu, was particularly encouraging, and so were the first two days in the latter city. Then the authorities stirred up the people to such an extent as to make his immediate retirement prudent.

Several other journeys have since been taken in different parts of the province, and the travellers met in some instances with a quite friendly reception, and at others with trouble, if not actual danger. But a steady adherence to a policy of perseverance and conciliation has produced a favourable impression.

About the end of the year he was able to rent rooms in an important town, at which he left a Christian helper, a native of the province. He concluded it prudent not to remain too long himself, but is now on his way back; and we trust that by watching the signs of the times he may, if not now, in due time secure a permanent footing within the borders of this difficult province. Special prayer is needed that GOD will help our brother in this work, to which we have no doubt He has called him; and that He will speedily commission other missionary brethren to share with him the toils and responsibilities this work involves.

Province of Kwang-si.

During the past year we regret to say we have been unable to attempt anything for the evangelization of this province. Open, at least to itinerant efforts, *thousands might have heard the word of life;* but the whole year has sped its course, and, so far as we know, no Christian foot has crossed its borders to carry "the name of JESUS to the dying"—to "tell it out among the heathen that the LORD is KING." Brothers and sisters at home, shall 1882 take a similar record? Is there no "willing, skilful" worker who will say, "Here am I, send me"?

Province of Hu-peh.

Wu ch'ang, the capital, and Fan-ch'eng, a large trading town on the river Han, opposite to the prefectural city, Siang-yang Fu, are our stations in this province. At the latter Mr. Pruen has been resident during a large part of the year, and has laboured with much diligence. It has been visited by Mr. Hunt, Mr. Sambrook, Mr. Trench, and others of our number; and several native brethren have aided in the work there. The Gospel has been preached in every street, and some useful medical work has been done. One person has been baptized, and another, a teacher of Mr. Trench, is believed to be converted.

At Wu-ch'ang the work latterly carried on by our brother, Mr. Coulthard, has been almost exclusively confined to services conducted on the LORD'S day. This city being the distributing centre for all our stations to the north, north-west, and west (excepting those in Shan-si), the necessary correspondence, etc., with and for our brethren, fully occupies the time of one missionary. Mr. Coulthard keeps a large supply of Bibles, gospels, and tracts in stock, and during the past year many thousands of these books have been sold or issued to inland stations. Supplies of stores and medicines are also kept there, for despatch to stations further inland. Sometimes more than a hundred letters pass through his hands in one day; and missionaries coming and going find a temporary home with him.

During the recent visit of Mrs. Baller to Wu-ch'ang, one woman was baptized who had been an inquirer for many months. There are now twenty communicants on the books, and Mr. Coulthard writes hopefully of several inquirers. He values the simple but earnest preaching of his native helper, Lao-ia. Among the boys who from time to time attend the service, Mrs. Grimké's cards have given great pleasure. Each boy was required to commit the text to memory before receiving a card, and was made to understand its meaning. Mr. Coulthard says: "I was greatly encouraged with some of the boys, who could repeat not only the text learned to-day, but those learned on previous Sundays. Some said they believed the texts, and the happy look on their faces seemed to bear witness. I hope these seeds of precious truth may spring up and bear much fruit to the glory of God."

Province of Kiang-si.

During the past year there have been no extensive itinerations in this province.

Mr. and Mrs. Cardwell have carried on the work in the immediate vicinity of their own residence, on the banks of the P'o-yang lake, and their native helpers have occupied two out-stations—Kwei-k'i Hien and Ho-k'eo—but Mr. Cardwell has been unable to visit them. There are, we believe, six or seven converts, the fruit of this part of the work.

Our other two stations in this province are now under

the superintendence of Mr. Randle. Between twenty and thirty persons have been baptized from the commencement in connection with these stations, but sickness and death have removed several useful workers, and a few are under discipline. There have been some political and other difficulties to overcome, but we believe that steady progress has been made, and that the frequent visits of Mr. Randle and his helpers are productive of much good, and are preparing the way for considerable extension of work in this province.

Province of Gan-hwuy.

In this province we have a station at the capital and six out-stations. Our missionary brethren are assisted by eight native preachers and one school-teacher. Sixty-seven persons have been baptized from the commencement, of whom there were forty-four in fellowship on the 1st January, 1882. Seventeen of these were women. During the past year eleven persons were baptized; but there were three deaths, and by removal and discipline six others were taken off the list; so that the addition to the number at the end of the year was not great.

In the boarding-school there are twenty-four girls, most of whom have been removed during the year from Yang-chau and Chin-kiang.

The out-stations have been frequently visited—the nearer ones five or six times during the year, those more remote not so frequently. But while Hwuy-chau, for instance, was only visited once by Mr. Pearse, he spent a whole month in the city and in other parts of the surrounding prefecture. Mr. Cooper has visited some of the out-stations, and spent some five weeks in one of them—Wu-hu.

Beside the visitation of out-stations, much itineration has been done in the province. Mr. Pearse has visited fourteen other cities and thirty or forty towns in which we have no out-stations, in the course of four journeys, two of which occupied from six to seven weeks each. The other two were shorter. Apart from a large number of Scriptures, Mr. Pearse sold on these journeys about twenty dollars' worth of books and tracts, each dollar doubtless representing several hundred books, or over one thousand sheet-tracts. Messrs. Cooper and Protheroe have also disposed of a considerable number of books and Scripture portions.

Until her marriage with Mr. Hunt, Miss Smalley laboured faithfully among the women, visiting them daily in their homes, and receiving daily as many as came to see her.

Miss Hughes has carried on the work of the school with much patience and energy, visiting also among the women as often as her duties in the school would allow.

Four of the school-girls are members of the Church, and there is reason to hope that two or three others are converted. The oldest of the girls, formerly under Mrs. Pearse's charge, has recently been betrothed to Yang Ts'üen-ling, a valued native helper. She was baptized last spring, and has given much pleasure since that time by her consistent walk.

In the early part of the year a shop in the western suburb of the city was opened for preaching, and so far as the staff of workers has allowed, daily preaching has been carried on there and in the city chapel. During Mr. Pearse's absence, Messrs. Cooper and Protheroe and the native brethren have sustained this work as far as able. Messrs. Cooper and Protheroe have made rapid progress in the language, and have now begun to itinerate regularly in turn, as well as to assist in the preaching in the city.

Province of Kiang-su.

We have little work to report in this province during the last year. The intelligence having reached us that a number of missionary societies were about to undertake work in several of the stations occupied by us, we concluded that it would be more profitable to remove our workers elsewhere. Mr. Adams, who with his family was working in Nan-kin, first proceeded to Wun-chau to assist Mr. Douthwaite for a few months, as the state of health of the latter was at the time causing us considerable anxiety; he has since taken charge of a station in Kin-hwa, a prefecture of the CHEH-KIANG province. Our premises in Nan-kin were subsequently let to a member of the Presbyterian Mission, and they have since been occupied by members of their staff.

In Chin-kiang our premises had been very unsuitable for missionary work; the growth of the port having led to the erection of a large number of Chinese houses, principally inhabited by unfortunate women. Our girls' school was therefore removed to Gan-k'ing and the premises were disposed of.

The work in Yang-chau was carried on till August, and in the estimation of Mr. Tomalin was in a more encouraging state than he had ever known it. Nevertheless, as other missionaries were willing to occupy the station, and as our need of labourers elsewhere was for the time being very pressing, we removed the school to Gan-k'ing, and with it Misses Smalley and Hughes; letting our newly-built premises to the American Episcopal Mission and returned to their owners the older premises which we had occupied since the riot in 1868.

A certain amount of work is still carried on in our old house in the city of Chin-kiang, and also in T'sing-kiang-p'u. Whether this will be continued permanently, or we shall find others prepared to carry it on and hand it over to them, we are not able to state; Mr. Tomalin (who has been recently united in marriage to Miss Desgraz) will probably superintend the work in Gan-k'ing, in the GAN-HWUY province, during Mr. Pearse's proposed absence. To at all adequately work it, at least double the present staff is required; and if our strength is not equal to efficiently work in both provinces, and we can make at all satisfactory arrangements for the Kiang-su stations, we feel our efforts should be concentrated upon GAN-HWUY, which province no other mission has yet taken in hand. We would, however, fain hope that our prayers for more labourers may be so fully answered that, if found needful, we may be able to sustain the work in both provinces. KIANG SU especially has proved hard soil, yet our labours there have not been unrewarded. Converts gathered in KIANG-SU are now working in

KAN-SUH, SHEN-SI, SHAN-SI, and HO-NAN in the north, and in HU-NAN, CHEH-KIANG, and GAN-HWUY, as well as in KIANG-SU itself—some in the service of our own Mission and others in the employment of other missionaries. Hitherto we have worked these stations for the express purpose of developing work beyond. But if at all resumed, we should now wish to aim at a permanent work for the benefit of the localities themselves.

We have not mentioned Shanghai among the above stations, as our work there is not for the benefit of the Chinese directly. Mr. and Mrs. Dalziel are too fully occupied with the business of the Mission to admit of their undertaking Chinese work. Among the seamen, however, who visited the port, they work with much blessing, and we speak advisedly when we say we believe that scores already saved will praise God throughout eternity for their labours in Shanghai. We have mentioned above Mr. Coulthard's work for the brethren far beyond him. It may be imagined, therefore, what our friends in Shanghai have to do at the port of arrival and departure for the whole Mission. Apart from the work among the sailors, their busy home is hotel and hospital, post-office and parcels delivery in one. At this moment it contains besides themselves, Mr. Cameron from the north-west (SHEN-SI), Mr. and Mrs. Douthwaite from Wun-chau (CHEH-KIANG), Mr. and Mrs. Cardwell and child from Ta-ku-t'ang (KIANG-SI), Mrs. Cardwell and child being about to leave for England; Mrs. Pruen and her three companions in travel, Misses Hayward, Evans, and Findlay, just arrived from England, as well as Mr. Hudson Taylor and Mr. Parrott. Our prayers are needed that Mr. and Mrs. Dalziel may be sustained in their exhaustive efforts in the relaxing climate of Shanghai, and may be able to continue their spiritual labours which are so owned of GOD.

Province of Cheh-Kiang.

HANG-CHAU.

Our most northerly station in this province, Hang-chau, has been worked by the native brethren during the year. The results of our recent visits to that city have been most encouraging. The liberality of the native Christians has shown itself in a vigorous attempt to put their work on a self-supporting basis. Having found that they were unable at once to raise sufficient funds to bear the whole expense, they determined, with the help of their brethren in the out-stations, to put up some buildings on a piece of spare ground connected with the chapel, and this they have done without suggestion or aid from us. It has been to them a large expense—two hundred and seventy dollars, sixty-one cents. The sums contributed towards this object by the brethren in the out-stations are to be returned to them by the future contributions of the Hang-chau church and the rents of the newly-erected buildings, in order to enable the brethren in the out-stations likewise to provide themselves with suitable mission premises. This will be as much as the Hang-chau church members can do during the next year or two. But when they have once effected this, and helped their brethren in turn, they hope that stations and out-stations may be entirely on a self-supporting footing. It was very pleasing to us to find the whole thing, both as to conception and execution, carried out and completed by our native brethren. Nor have they merely interested themselves in these secular matters. The work in Hang-chau and six out-stations has been systematically prosecuted by the seven native preachers. Eight persons have been added to the Church by baptism during the year, and there are a number of inquirers and candidates. The total number of communicants on January 1st, 1882, was ninety-one, after excluding a number whose disorderly walk or neglect of the means of grace rendered this necessary. Some of these names, indeed, should have been removed from the books some time ago. The four organized churches in this district are all now partially self-supporting, and will, with GOD'S blessing, year by year require less help and oversight from us.

KIU-CHAU.

This station, and its out-stations on both sides of the borders of CHEH-KIANG and KIANG-SI, are under the care of Mr. Randle; and the girls' school in Kiu-chau is superintended by his sister-in-law, Miss Boyd. Of the total (seventy-one) baptized from the commencement, thirty-one males and fourteen females were in communion on January 1st, 1882, though last year alone there were eight deaths in the little flock. In speaking of KIANG-SI, we referred to two of the out-stations being in that province. One of them is the city of Yüh-shan Hien, and there was some danger at one time that this post might have to be abandoned. Formerly the Christians met in a village called *Ta-yang*, a few *li* in the country; but it was thought the work would be advanced by having the chapel in the suburbs of the city. This was effected, and, now the preliminary difficulties are past, we hope much blessing will follow. In another of the KIANG-SI out-stations —*Sing-k'eng*—one of the leading men has had to be excluded from fellowship; his influence has been injurious to others, and has, doubtless, hindered blessing. A near village, Peh-shih-kiai, on the CHEH-KIANG side of the border, is in a more prosperous condition. In Chang-shan Hien, a city nearer Kiu-chau, the position of the chapel is proving a disadvantage, and new premises will be sought. The faithful preacher at Kiu-chau, Wông Teng-yüing, has lately been appointed assistant pastor, and will (D.V.) shortly go to reside in Yüh-shan. This, we hope, will promote the efficiency of that part of the work, and will enable Mr. Randle to have near him other helpers, who are in more need of supervision and regular training.

There are fifteen girls now in the boarding-school, some of whom seem promising, though none as yet have been baptized. Mr. Randle has also a small school for boys, under the care of a Christian teacher. The great want of this work, as too frequently elsewhere, is a larger number of efficient native helpers. While we ask our friends to unite with us in prayer for more from foreign lands to labour as missionaries in CHINA, we would urge them not to forget in prayer the still greater need of godly native pastors and teachers.

KIN-HWA.

In this prefecture we have at present no out-stations. For lack of native help, the one formerly carried on in Lan-k'i was given up. We are, unfortunately, unable to give much detail of the work, of which Mr. J. S. Adams, formerly of Nan-kin, has just assumed the superintendence. From the commencement twenty-five persons

have been baptized, of whom nine males and six females are now in fellowship. The native contributions for last year were fifteen dollars. Mr. Adams is assisted by an earnest and godly man, a deacon of the church, whose great desire is to see the Gospel extend to each of the seven county cities under the jurisdiction of this prefecture. Mr. Adams will have to acquire the local dialect, as the mandarin which he speaks would not be understood by the villagers in country places. The post is a lonesome one, and the work for some time will be up-hill. We would ask earnest prayer that he be upheld and blessed in his soul and in his work, and that the health of his wife and children may be preserved.

SHAO-HING.

The work here, under the superintendence of Mr. Meadows, includes that in the city itself and in seven out-stations, five of which have organized churches, making six churches in all, including that in Shao-hing. From the commencement, one hundred and five males and sixty-nine females have been baptized—a total of one hundred and seventy-four persons. The number of communicants on January 1st, 1881, was one hundred; on December 31st of the same year it had reached one hundred and thirty-three; the addition having comprised two persons baptized at Shing-hien, eleven at Mô-kô, twelve at Yih-kô-ch'üen (the two latter being villages distant six or eight miles from Shing-hien), and eight at Sin-ch'ang, a hien city about fourteen miles beyond Shing-hien. There were no additions at Shao-hing or at Tsông-kô-bu; and any fruits of work in the out-stations not mentioned is included in the returns from the nearest organized church. In the boarding-school conducted by Miss Murray at Shao-hing there are nineteen girls, a large proportion of whom are, we believe, truly converted. Details of this branch of the work have been from time to time given in CHINA'S MILLIONS, and in particular the happy deaths of two of the Christian girls have been referred to.

It will be seen that, on the whole, the year has been one of decided advancement; the number of Christians in fellowship having increased by one-third. Nevertheless, the absence of additions to the churches in Shao-hing and Tsông-kô-bu must have been very trying to our earnest brother Mr. Meadows; as also the sickness and deaths in the school have been to Miss Murray. We would therefore request the special prayers of our friends that those branches of the work which last year were less fruitful, may this year receive special help from GOD; that the health and strength of Miss Murray and her pupils, as well as of Mr. and Mrs. Meadows and family, may be sustained; while the progress in the more successful out-stations be continued and increased.

NING-PO.

The work in this city and the connected out-stations has been for some years left very largely in the hands of the native pastor and other native workers, though superintended by Mr. Meadows. Some time ago the native pastor purchased a business, by means of which he expected to support himself, while continuing his oversight of the work gratuitously. A fierce spirit of competition resulted in a general lowering of prices, eventuating in the failure of five or six businesses, one of which was that of the native pastor in question. While this would have been a matter of regret in any case, it is especially so from the fact that under pressure of pecuniary difficulties, our brother resorted to unwarrantable expedients, in the hope of escaping the impending ruin. We fear that the consequence has been injurious to the cause with which he was connected, as well as to himself personally. Of course it became necessary to remove him from the position he had occupied in connection with the church, and up to the present time no suitable successor has been appointed, though the services are continued.

Owing to these circumstances we are unable to give the statistics of the year. We may mention, however, that a day-school of twenty-five children is carried on by the native helper at the Kong-p'u out-station, and that the Bible-woman, Mrs. Tsiu, is still labouring with undiminished earnestness and zeal, so far as age and infirmity allow.

Mr. and Mrs. Whiller reside in Ning-po, and though the work in which our brother is engaged extends over a considerable area, it may be convenient to refer to it here. With the help of several colporteurs, he is going from place to place selling the WORD of GOD in larger or smaller portions, and preaching the Gospel in city, town, and village. A native colporteur who travels with him supplies those who wish them with explanatory tracts—which are much needed in CHINA, where without clue much in the Scriptures is not understood. Mr. Whiller has been more successful in selling books than could have been expected in a province so long worked as CHEH-KIANG. It is, of course, a work of faith, showing no immediate results, and is trying to the flesh. But there can be no doubt of its great value and sure ultimate benefit.

FUNG-HWA.

Since the return of Mr. and Mrs. Williamson to Scotland, Pastor Vaen (assisted by Pastor U) has carried on the work in Fung-hwa and five out-stations. In these six places there are five organized churches, and 139 persons have been baptized from the commencement to January 1st, 1882. Of this number, six were additions during the year 1881.

Unfortunately two deaths and four cases of discipline balanced the addition, and left the number of communicants at the end of the year unaltered. Of the eighty Church members then in fellowship, thirty-six were males and thirty-four females. The staff of workers includes, besides the native pastor and assistant pastor, five evangelists, three Bible-women, and one chapel-keeper. The most distant out-station is three or four days' journey from Fung-hwa. Another out-station is two day's journey, and the remaining ones are half a day to a days' journey. Mr. Vaen feels very much being left with the responsibility of the whole work, and we should be glad for special prayer that he may be strengthened for, and blessed in this service for the LORD.

T'AI-CHAU.

From various causes we have received fewer details of the work in this district during the past year than in previous years. Much of Mr. Rudland's time has been occupied in the preparation and printing of an edition of the New Testament, adapted to the colloquial of his own district, from the use of which he expects much benefit. The year has also been a year of much trial from storm, and flood, and sickness; nevertheless it has been a year of decided progress, as the following statistics will show.

In connection with five organized churches there have been baptized from the commencement 169 native Christians, twenty of whom were received during the year 1881. Two deaths and two suspensions brought the net increase of the year down to sixteen. Of 140 persons in fellowship on January 1st, 1882, twenty-eight

were females and 112 males. The staff of workers includes two native pastors, four evangelists, one Bible-woman, three chapel-keepers, and one itinerant colporteur ; the latter being supported by the British and Foreign Bible Society.

Quarterly meetings of the workers are held, which are often seasons of much interest and profit. We hear the last one was more interesting and encouraging than any Mr. Rudland remembers.

The small-pox has been rife in the city, and the youngest child of our brother and sister was laid low by it ; but we are thankful to say God has spared its life, and no other member of their household was attacked by this most trying epidemic. We would ask prayer that the health of our friends, which is far from good, may be sustained ; and that they may be cheered by the growth of their work in all its departments.

WUN-CHAU.

The work in this district last year included that in four out-stations, besides that in the city itself. In some of the stations the progress has been very encouraging, and in connection with the two organized churches (in the city and at Dong-ling) thirty persons have been baptized.

In this number, however, are included those added at out-stations in which there is no organized church. From discipline and other causes a number of names have been removed from the books, and the net increase for the year appears to be nineteen. On January 1st, 1882, the number of communicants was fifty-six males and twenty-six females, giving a total of eighty-two, against sixty-three in fellowship a year earlier. The total number received from the commencement of the work to January 1st, 1882, is 115. Both the organized churches are partially self-supporting. The native contributions for the year amounted to fifty-six do'lars and forty cents. The staff of workers includes four preachers, two chapel-keepers, one school-teacher, and one Bible-woman (unpaid). In the girls' school at Wun-chau there are thirteen boarders. Mr. Stott has also four male boarders. During the present year one of the out-stations has been given up, Mr. Stott feeling unequal to the task of superintending it. One or two persons have been baptized from that station, and we hope they may prove steadfast. Mrs. Stott finds many opportunities for work among the women, and if able to devolve the care of her school on any suitable superintendent, she might give her whole time to work in the city and villages. The large number of women baptized in 1881 must have been very encouraging to her.

HOSPITAL WORK.

We have already given a full report of Mr. Douthwaite's work in CHINA'S MILLIONS, to which we refer our friends for details. The total number of out-patients treated during the year (exclusive of opium-patients) was 4,030, in addition to which forty-five in-patients were treated. Two hundred and sixty-six operations were performed, not including such minor ones as opening abscesses and carbuncles, extracting teeth, etc. Besides the above, many patients who attended at irregular hours were seen, as were many hopelessly blind persons, for whom nothing could be done. For the cure of opium smoking 213 in-patients were received. Two were dismissed incurable, and two were expelled for bad conduct ; the remainder, 209, were cured. One of these men had smoked opium for twenty-nine years, the others for periods varying from one to twenty-five years. In one case a patient consumed nearly 2 oz. of opium daily. The average amount consumed exceeded ½ oz. It is interesting to note that two of the reformed opium smokers were baptized by Mr. Stott, also the mother and two brothers of one of them. The father of the other died professing faith in CHRIST. Mrs. Stott holds weekly meetings for women in the homes of both these families. We may add that the cost of the medical work for the year ending November, 1881, 1,271 dols. (something under £250), was provided by voluntary local subscriptions and payments from patients, with the exception of about 60 dols.

We trust that in Wun-chau the coming year may be one of much blessing, and that the results already attained may prepare the way for a deepening and widely-extending work, which will bring much glory to GOD, and blessing to many who are still in darkness and in the shadow of death.

After reading portions of the foregoing report, Mr. Broomhall stated that the income of the year just closed, viz., May 26th, 1881, to May 26th, 1882, was £9,551 0s. 4d. This was £610 18s. 5d. less than the preceding year. He also referred to the Mission houses in Pyrland Road. Concerning these houses the following statement was made by Mr. Taylor in the year 1866 :—"The growth and extension of the work in the field has required some modifications in the home-work of the Mission. More help has been needed to carry it on, and we have required extended premises, which we have providentially been able to rent in Pyrland Road, in addition to No. 6, which we have occupied for some time. These houses suit us well, and it would be a serious inconvenience were we obliged to relinquish them. As they are to be disposed of, and have been offered to us on very reasonable terms, we have prayerfully concluded to purchase them." It may be well to state that when Mr. Taylor bought these houses, a mortgage of £500 was left upon each house.

From that time the position of this property remained unchanged until a few days ago, when a friend intimated his wish to pay off the amount of the mortgage on one house, viz., £500 ; each of the remaining two houses imposes a tax upon the general fund of £25 a year (the interest on £500).

The same friend suggested that others, if they knew of the remaining mortgages on the other two houses used for Mission purposes, might desire to aid in their removal without diverting any gift from the ordinary funds of the Mission, and thus there would be a clear gain to the General Fund of £50 a year.

Anniversary of the China Inland Mission.

THE last number of CHINA'S MILLIONS contained the report of the work of the China Inland Mission for the year, portions of which had been read at the anniversary meetings. It was considered desirable to hold over for the present issue the addresses delivered at the meetings.

If this had the effect of fixing attention more exclusively upon the report, the postponement of the addresses will have been more than justified; for the report contained abundant matter for thought, and praise, and prayer; and few could give more time to a single number of CHINA'S MILLIONS than that one deserved.

The touching reference to the province of Kwang-si has not been without result, and several have offered special contributions. Mr. Piercy's earnest appeal for that province met with a generous response at the meeting.

The condition of a province with a population of seven millions, and not one Protestant missionary should, indeed, excite concern; but provinces with populations varying from five to twenty-three millions, with only two or three Protestant missionaries in them, should be regarded with little less concern.

If it be true that "some idea of the vast population of London may be formed from the fact that if 250 persons were to be visited each day, it would then take six-and-thirty years before the whole of the inhabitants would have been seen," what can one missionary do among millions of Chinese? The words of an earnest pleader for London* may be with far greater force applied to every province of China :—

"Yes, see the teeming myriads—
Oh, listen to their cry,
And do not let them perish
While you stand idly by.

"Oh, weep, then, for the millions—
Will no one heed their cry?
Will no one help the heathen
That in this [province] die?

"Help! for the hours are passing;
Up, Christian, do thy part!
Stretch forth thy hand in blessing
To some worn, wearied heart.

"Help! for the foe is mighty;
Be honest, earnest, true:
Great is the human harvest,
But labourers are few."

Few, very few, realize *how few* the labourers are, but some do, and offers have come, and are coming in, from those who wish to go themselves to carry the message of salvation.

Concerning these candidates for work in China we would earnestly ask the prayers of our readers. In nothing connected with the work is there more need for Divine guidance. It is most earnestly to be desired that none may be encouraged who may not be suitable, and that none may be discouraged whom the Lord is calling to a work, than which none can be more important. The addresses now given complete the account of the proceedings in connection with the anniversary. We can hardly desire more than that those who read the addresses may derive as much pleasure and profit from the perusal as those experienced who had the privilege of hearing them.

* "That Great City," by S. Trevor Francis.

Addresses at the Anniversary Meetings

HELD AT THE CONFERENCE HALL, MILDMAY PARK, LONDON,

On TUESDAY, JUNE 6th, 1882.

Afternoon Meeting.

The Rt. Hon. EARL SHAFTESBURY (*Chairman*).

After prayer by the Rev. JOHN WILKINSON, of Mildmay,

Mr. THEODORE HOWARD

(*Chairman of the Council.*)

said: My Lord, Christian friends; as I am looking forward with you to the pleasure of hearing some of those who have been for many years engaged in missionary work in China, in connection either with this mission or with other missions, it is not for me take up your time. I only wish to express the thankfulness of the Council that Lord Shaftesbury is able and willing to take the chair. He is always ready for every work in which God is glorified, and we are thankful that he is with us here.

I also wish to express our great regret that Mr. Hudson Taylor is not with us. We had looked forward to his presence, and it is a great disappointment to me, and to all, that he is still detained in China. He would have been here had he not felt the imperative need of remaining there; and the work, after all, is in China. He wishes to be just where he can help forward that work.

I wish to call attention to two paragraphs in the report which I think are very striking. The one is, that in SHEN-SI there is no city in the entire province which has not been visited by our missionaries. The other is, that in KWANG-SI no single city has been visited by our missionaries.

We say that we have had great success and are getting on very well in SHEN-SI. Do you know what that means? What would you think if every town in England had been visited once or twice during this year by one or two Christian men and women? Would you not think that very little was being done, and that we stood in desperate need of being evangelized? And then, when you come to look at it in that way, you see very little difference between SHEN-SI and KWANG-SI, where not one has heard the Gospel of Christ. But let us thank God for what has been done, and that thousands have heard the name of Jesus in SHEN-SI, and let us pray that during the coming year something very like that may be true also in KWANG-SI.

And then will you consider for a moment that if China had proportionately the same number of stated ministers of the Gospel as there are professed ministers of the Gospel in London, it would require something like a quarter of a million of clergymen and ministers to be in China, to say nothing of the vast army of devoted laymen and laywomen who are going throughout the length and breadth of London to speak of the name of Jesus and of His love. How many millions, then, would it require throughout China, and how many are there? What are we doing, dear friends? I think that we are doing very little.

Many Christians throughout the last few days have been thinking specially of the gift and the power of the Holy Ghost, and what we want is to be filled with the Spirit of God, and to walk in the Spirit if we live in the Spirit. If we at home were walking in the Spirit, China would not lack missionaries, and the missionaries would not lack converts, and God would not lack glory, as is the case at the present moment, through the deadness and supineness of the churches at home.

May we be more and more filled with the Spirit, and each one individually seeking to do his or her part. If we are not called to the work—and all are not called to go out to China—we are called to do what we can in the blessed work of the evangelization of China, and we may help forward that work by our means, and by our sympathy and prayers. If we were all doing what we could there would be at the end of another year a state of things very different from that which now exists. May God of His mercy help us for Christ's sake.

Rev. D. B. HANKIN

(*Of St. Jude's, Mildmay*).

My Lord Shaftesbury, my dear Christian friends, I really think that I shall best consult the welfare of this meeting if I simply content myself by expressing the pleasure that I now feel in being permitted to be present this afternoon, and in thanking the Secretary for the honour which I really feel he has conferred upon me in asking me to take part in the meeting.

Your lordship is at this moment surrounded by two classes of gentlemen who are to address this meeting—those who are able only to speak of the principles upon which missionary work is conducted, and those who are able to speak of facts culled from personal experience in the work of the mission-field, and I believe that one of the gentlemen present is the oldest missionary connected with this China Inland Mission.

I always feel that the principles upon which a missionary meeting should be conducted are those laid down for our guidance in the book of the Acts of the Apostles. When the apostles returned to Antioch they gathered the church, and then told them what great things the Lord had done by them amongst the Gentiles. And so I think we, who are simply able to speak of the theory of mission work, ought to be very glad indeed to make way for those who are able from personal knowledge of the work to speak of what great things the Lord has done through them amongst the heathen.

There is one reason why I am very glad indeed to be present this afternoon as a clergyman of the Church of England. We all know that there is a danger of different religious bodies saying to one another, "Stand back: I am holier than thou." Ah, dear friends, I pray that God may ever deliver us from such narrow-minded sectarian bigotry as that: and may we ever be willing to stretch

out the hand of love and sympathy to all those who are working for God in the mission-field, be they connected with what denomination they may. May the Lord abundantly bless dear Mr. Hudson Taylor. From my heart I say, May the Lord deliver him from every possible evil and preserve him unto His heavenly kingdom ; and may He pour out such rich blessing upon all those connected with this mission that through their instrumentality the Lord Jesus may "see of the travail of His soul and be satisfied."

Rev. J. WILLIAMSON

(*Of the China Inland Mission*).

My Lord Shaftesbury, my dear Christian friends, it is with feelings of deep emotion that I address you this afternoon. Reference has been made by the previous speaker to one of the senior members of this mission. He may refer to myself. I may state, however, that I am not the senior member of the mission. If we except the Rev. Hudson Taylor, the senior member is Mr. Meadows, who is still bearing the burden and heat of the day in China. But sixteeen years ago I was one of the band of missionaries known as the "Lammermuir" party.

THE LAMMERMUIR PARTY.

Sixteen years ago the *Lammermuir* was on its way to China, and on that vessel were sixteen or eighteen adults ; I forget exactly which. We were all bound for the distant land of China, and we were trusting under God to be able to carry the Gospel of Christ into the interior of China. As I look over the map now, and see those red spots, indicating the stations of the mission, in the distant provinces of China, I cannot help thinking of the different condition of things in China sixteen years ago.

MISSION WORK IN CHINA IN 1866.

In the autumn of the year 1866 there were six provinces on the sea-board of China, where missionaries were located, and there was also one spot in the interior on the great river Yang-tsï, the treaty-port of Hankow, where the London Missionary Society and the Wesleyan Missionary Society were represented.

We commenced work in the province of Cheh-kiang. It is a vast province, not the largest in China, but a fertile province, and the finest in the country, containing twenty-six millions of souls, and at that time, with the exception of three cities and some six villages in the neighbourhood of Ning-po, there was not one missionary or one station.

PRESENT WORK IN CHEH-KIANG.

It is, however, different to-day. In looking at the report I find that in Cheh-kiang the China Inland Mission occupy stations at eight prefectural cities in the province, and has forty out-stations and 885 church members ; and this is not taking into account the numbers who have been baptized and have now gone into the presence of the King.

The work at that time was attended with considerable difficulty, as it is now in the more remote provinces ; and I can well remember some of the efforts which were made to open up work, in some of those cities in this province of Cheh-kiang.

In 1867 Messrs. Jackson and Meadows went on to the prefectural city of T'ai-chau, about 130 miles south from Ning-po. I have just had a letter from Mr. Rudland, who is in charge there at the present time, and also a letter from a native pastor there. Cheering tidings are contained in these letters.

They have just had one of their

PERIODICAL CONFERENCES,

and there were thirty-three hopeful candidates for baptism. During the past year thirty members have been received.

TEMPLES TURNED INTO CHAPELS.

During part of the years 1875 and 1876, I was in charge of those stations at T'ai-chau, and it was my privilege to preach the Gospel to native congregations in temples which had once been devoted to idolatrous worship. In this letter which Mr. Rudland sends, he tells me of another temple at a village, itself surrounded by a large number of villages. At that village a hopeful work has been going on for some time, and the temple had been used for about a year as a place of worship, and quite recently it had been made over to the Church there as a permanent place for Christian worship. I will not detain you by giving the details of the work, which you will find in CHINA'S MILLIONS.

OPENINGS IN OTHER PROVINCES.

During the latter end of 1867 Mr. Duncan, a member of our mission, left Hang-chau and proceeded to Nan-kin, in the KIANG-SU province, where, after considerable difficulty, he was able to obtain a house, and to preach the Gospel. In the latter end of 1868 Mr. Meadows and I spent our Christmas with Mr. and Mrs. Duncan in the city of Nan-kin. On the following day we started on a journey up the river to endeavour to open up work in the hitherto unevangelized province of GAN-HWUY.

We sailed up the river, passing many towns and villages on the way, and after a tedious voyage occupying two weeks we arrived at Gan-k'ing. Shortly afterwards we proceeded up to Kiu-kiang, four days farther up the river. And at that time, from Chin-kiang up to Kiu-kiang, there was not one single native Christian ; and there were very few who had ever heard the glad tidings of salvation.

DIFFICULTIES OF LOCATING.

I need not here detail the difficulties connected with our first settlement in the prefectural city of Gan-k'ing, the capital city of the province GAN-HWUY. But after nearly a year's labour we were able to obtain a settlement, only to be driven from it during the literary examinations, having suffered considerable loss. But God overruled it for good, and we were enabled in the beginning of 1870 to return to the city and resume labour under more advantageous conditions than we had ever been able to work previously.

That year, however, was a year of great trouble. We can well remember what an anxious time it was to friends at home as well as to those in the mission-field, in consequence of the rumours which prevailed and the troubles which took place, more especially in connection with the Tientsin massacre.

In the autumn of 1870 I was called upon to leave GAN-HWUY, and to take temporary charge of Fung-hwa station in the province of CHEH-KIANG. Shortly after this Mr. Meadows was obliged to leave for home in consequence of ill-health, and Mr. Duncan, who was in feeble health, had to take the charge of Nan-kin and Gan-k'ing, and was the only representative of the Protestant missionaries in that whole district.

BEGINNING OF WORK IN WESTERN CHINA.

The year 1875 was a remarkable period in the history of the China Inland Mission. When I arrived home from China in the early part of the year our dear brother Mr. Taylor was prostrate from a spinal injury, and it did not seem as if he would ever be able to be about again ; but while prostrate upon his bed, weak in body, he was strong

in faith, and was earnestly pleading, and calling upon others to plead, for more labourers for the unevangelized provinces of China.

In the summer of 1875 several brethren arrived in China, who were designated for those unoccupied provinces. At that time, when the friends of the China Inland Mission were praying for the evangelization of China, God was in His providence overruling affairs so that the course of events favoured evangelistic work in China.

I need here only refer to what is known as the Che-fu Convention. Largely through the stipulations of this convention God providentially opened up the way so that the operations of our brethren were greatly facilitated, and those brethren who came out at that time, and others who followed, have been able to enter all the provinces, and to accomplish work, and to settle in places, which sixteen years ago were untouched.

THE LORD'S FAITHFULNESS.

Looking over this map I ask your attention to those red spots, and I ask you to call to mind God's faithfulness, for how much prayer and how much effort have been required in order that this might be accomplished! And shall we not think that He who has done great things for us will do still greater in the future? No work for God is in vain, neither can we estimate results by numbers.

In concluding, may I refer to the province of GAN-HWUY and to the present condition of things there as contrasted with the year 1878, when Mr. Meadows and I journeyed along the river and endeavoured to open up work in the city of Gan-k'ing. We have now in GAN-HWUY seven stations, eight chapels, and sixty-nine members. Further particulars of the work there can be found in CHINA'S MILLIONS.

HOW THE WORK SPREADS.

I wish to relate an incident which occurred about three years ago at a village where we have work going on. For a time the work did not seem to prosper, and I thought that perhaps a more central village in the locality might be advantageous, and I gave instructions to the native helper at that village to ascertain whether he could not get a house in a larger village in the neighbourhood. A short time after I learned that there were certain things transpiring which induced me to forego the resolution I had formed of moving that station. Ten years ago, one of our helpers, who is now gone to his rest, had been preaching in the neighbourhood. At the time there was a man living in the neighbourhood who had been a prosperous man, being the owner of a vessel in which he traded to different parts of the coast. This man had heard the Gospel from the lips of our dear brother.

At that time he called it the "foreign doctrine," and he thought little of it. But, through a quarrel with a neighbour, circumstances took place by which he was deprived of his eyesight. He was anxious to regain it, in order that he might be revenged upon his enemy. But his efforts to regain his eyesight were thwarted by his adversary, and he was consigned to total blindness through circumstances which I cannot now detain you to detail, but which show that the dark places of the earth are the habitations of cruelty.

This man, now totally blind, recalled to mind the words that he had heard during the preaching ten years before, and he knew that there was a place within a mile of his native village where that Gospel which he had heard so long ago was preached. He went there: he inquired about the doctrine which he had heard, and He who when on earth gave sight to the blind, also gave spiritual sight to this blind man, and he was able at last to see Jesus as a Saviour for him. Not only did he accept Him as a Saviour for himself, but his influence upon his neighbours was such that three others, his intimate friends, were brought to a knowledge of the truth, and in the month of September, 1880, I had the privilege of baptizing him and those three friends whom he had been instrumental in bringing in. His wife, and the wife of one of the men who were baptized, were also candidates for baptism. And quite recently I had a letter from our native pastor, who is now in charge of those stations. He said that he had just visited the village where the blind man was residing, and the work there was encouraging. He says: "There are seven female inquirers, and I am anxious that my wife, as soon as the way becomes clear, should go and visit that station, as it is essentially necessary that we should have women to go and visit the women, and to instruct them in the things of God."

I would just say, in conclusion, that sixteen years have passed away since I left my home and friends and proceeded to China. It was with much fear and trembling, and much misgiving as to the result. Of the *Lammermuir* party I was physically one of the strongest; and I may say, that of those who survive, I am possibly the one who has suffered the most from the effects of the climate of China, and I am here to ask your prayers that God will be graciously pleased to restore me speedily, that I may be enabled to return to that land again, and labour among its people. It is my desire to spend and be spent there. If I had a thousand lives I would gladly give them to the service of the Lord, and for the evangelization of that land.

Pray on, dear friends, and may God soon grant that all through those provinces the work may be extended, and that many more labourers may be sent forth into those vast harvest fields.

THE CHAIRMAN

(*Lord Shaftesbury*).

Ladies and gentlemen, it would give me considerable pleasure to remain to the end of the proceedings, but it is almost impossible that I should do so, because the House of Lords has changed its time for commencing business. It now meets at four o'clock instead of five, as formerly, and as I have some business in the House, I must leave you as soon as possible. It is unnecessary that I should detain you with many observations. I fully concur with what fell from the gentleman at my right hand (Mr. Hankin) that on occasions of this sort we should listen to those persons who have had experience and acquaintance with the countries where the mission work is done, and that we who come here are not to occupy your time with commonplace observations and mere platitudes. The utmost that we can do is to speak upon the principle upon which these things should be conducted, and to add our sympathy and our prayers, that the work may be carried to its completion.

I quite agree with what fell from the reverend gentleman. I go from one missionary meeting to another, and I go from one religious society to another, and I must say that, such is the good temper of the times in which we live, that, by the time I have been in the room five minutes, I do not know what denomination the room belongs to, or what denomination I belong to myself. As long as I get with a company of men who love the Lord Jesus Christ in sincerity, and promote His glory in the earth, I do not care one straw whether they are Churchmen, or Congregationalists, or Baptists, or whatever name they choose to call themselves.

This is one of the nicest and snuggest little societies I know. You seem to know all the people concerned in it,

and you seem to know all that they are doing. And then you find that they have a limited number of agents acting over an almost unlimited space. Well, but now observe the effect that they produce. This is one of the most striking of all the institutions I know, because it is small in magnitude, and yet it is very vast in operation.

Our friend, the Secretary, at my left hand put into my hand just now a map of your operations; and in one corner there is a little map of England and Wales, and they contrast the surface of England and Wales with the great surface of China, upon which they are acting. It appears to be very bold and very audacious that people inhabiting a little island like this should endeavour to convert the three hundred millions of China. If such a feeling had entered into the hearts of the apostles, they never would have made any effort for the subjugation of the Roman Empire to Christ's kingdom. This teaches us a very great truth, and I hope that missionary societies will become aware of it more than they ever have been.

There is no doubt that missionary societies of former days entertained ambitious hopes and views, and fully believed that, by the agency of man, the whole world would be converted to the Gospel of Christ; and that led to very injurious issues, because the work was not achieved, and very little progress was made; and infidels arose and said: "What has become of your boasting and your high vaunts? What have you done compared with what you have undertaken?" We now tell them—at least it is my own sentiment, and that of some others—that we do not dare to contemplate that the world will be converted by the agency of man, but that the duty of man is to carry the Gospel, and to offer it to all the nations, and that the grand conversion which is to bring all the nations into the fold of Christ, must be reserved for our Lord Himself at His second coming. I think that if you proceed upon that principle you will find a greater consolation in your disappointments, and you will find a greater hope in the work which you perform, because you will know that you are doing exactly that which you are permitted to do, and that you are not permitted to do further, because the issue is reserved for Him when He comes in His second advent.

But you know very great effects are produced by the conduct and character of your missionaries, even where they do not convert the hearts of men. Your missionaries show such a noble example of Christian character that they conciliate the feelings of the natives, and hundreds and thousands are brought to regard the Christian religion with greater kindness when they see it exemplified in the character and conduct of the men who are before them.

There is a story which I have often told, and I must tell it again. I hope that none of you have heard it, because it is a sad thing to tell a thing twice; but it is a good story, and I do not see why it should not be repeated. Three years ago my son accompanied Sir Bartle Frere when he went out as governor of South Africa. He was sent by Sir Bartle Frere alone to go over the whole of Caffre Land, and many other countries, and examine into the condition of the people, and to make a report to Sir Bartle of the best mode of introducing civilization among them. My son told me that while he was engaged in the journey, unhappily a war broke out between the Caffres and the Boers. He went in a waggon drawn by three or four oxen, and he had a cart behind with horses, and a great deal of luggage. He himself was a young man, and he was very proud of his dress, and he was uncommonly well-dressed, you may rely upon it. He said, "I was very well worth seizing and plundering. I happened to turn a corner of a wood, and I suddenly came upon a house that I saw was a Boer's house, and it had just been sacked by the Caffres. It was filled with Caffres. The men had their muskets, and they were looking out of the windows all around the house. I gave myself up for lost. I thought that there could be no possibility of escape, and that the best thing I could do was to alight from my waggon and walk straight into the house, and endeavour to open a parley with the people. When I reached the door-step there was a man at the end of the hall. He jumped up, and ran up to me and said, "I have seen you before." "Yes," I said, "I dare say you have." "Did not I see you in the house of Missionary So-and-so?" I said, "Yes." He said, "Are you a friend of his?" "I am." "That is enough. I am quite satisfied. Go on, my boy. All right. You shall have a safe pass." He gave him a safe pass to the frontier of the country, and all owing to the personal influence of one missionary." Here is a story which records an instance with regard to one man. Perhaps there are hundreds and thousands of similar stories. Although your missionaries may not produce instant conversions, yet by their character they are gradually soothing the minds of those with whom they live and deal, and are gradually preparing their hearts to be less indisposed towards religion.

I trust that this mission will prosper, and I hope that within its limits it will have everything that it desires. I do not desire it to be very much greater than it is. I do not want to see it so large that it cannot be under the supervision of a very few people. I should be very sorry if it went beyond the power of the superintendence of Mr. Hudson Taylor. I should be delighted to know that one or two men of that sort keep the whole thing within their grasp. Depend upon it your work will be more intense, more clear, and more perfect, if it is under the constant supervision of one powerful mind and stout heart than if the supervision was divided amongst a great many others.

Take a view of the world in which we live, and of the country to which we belong. This great country has been hitherto, with all its faults and all its sins, at the head of the religious movements on the face of the earth. It is the great depository of religious truth, with your Bible societies, your missionary societies, and your ten thousand other agencies. I hold this to be the great conservative principle of empires, and the great conservative principle of nations. I believe, so long as you are engaged in this career—so long as your hearts are set upon this work—whatever be the troubles around you in other nations, and even within our own nation, you will find that we shall weather all the storms, and that by the grace of God, if we are true to His Word in times of difficulty, He will be true to us, and rescue us from all the sorrows, and troubles that seem now to threaten this once happy nation.

I am very glad indeed to have once more had an opportunity of testifying my respect and esteem for this society and those connected with it, and I hope and pray that they may flourish and abound.

Mr. THEODORE HOWARD said: I am sure you will not allow his lordship to depart without thanking him most heartly for coming this afternoon to give those words of help and encouragement, to strengthen and comfort us in this work for China. Lord Shaftesbury then retired, and Mr. Howard took the chair.

SAMUEL DYER, Esq.

(*Agent in China of the British and Foreign Bible Society*).

A former speaker has referred to the comparative work done in England and in China. I would like to lay a little further stress upon that point. We very often hear people say, "There is so much work to be done at home,

why should we take so much pains to send workers abroad?" Now no one of us would wish an iota taken off the work at home. Add to it more and more; do more and more; give more and more for it. England needs it. But what we would say is, that if England needs more, how much greater is the need of such a country as China?

England has about one-thirtieth, I think, of the population of the world. China, as you know, has, as some say, one-third, we will say less than that, say one-sixth. But what a difference! China with one-sixth of the population at the very least, and England with one-thirtieth. Upon coming back to England, there was one thing which struck me very much in looking from the railways and the ship at the houses, and that was the number of steeples which you see. Of course when you are accustomed to it, you do not notice it very much, but to us who have been away from England, it has a very striking effect that there are so many steeples, when we think of what those steeples mean. And they are only a portion—perhaps not half—of the places which are devoted to the worship of God in England.

If you go to the cities in China, how many steeples will you see? You will see temples, and perhaps not one steeple; not one place where the Gospel is preached regularly; so that if England needs a great deal of work, and needs more than you are doing, what does a country like China need? Ah, my dear friends, you little know—and it is impossible for us to tell you—how fearful, how terrible, is the state of a country like China, which is buried in heathenism and superstition and wickedness.

And then what is the number of workers that are in China? A speaker was saying that they would not more than fill the large hall. I have brought with me from China a paper giving the number of missionaries in China, Japan, and Siam, and I looked this afternoon to see how many missionaries there were; and the number, including all the wives of all the missionaries in those three countries, was under nine hundred. I counted the number of missionaries in China alone, not reckoning the wives, and they were under four hundred.

This, of course, does not fairly represent the amount of work done, because there are many Christians amongst the Chinese who do work, and I hope that there is more being done by them than we are even apt to think. Many a Chinaman may be unwilling to stand up and speak for Jesus publicly; but I have heard, and I believe that in private they talk to one another more or less about the Saviour of sinners, and they often lead one another to Jesus. And then there are others who do stand up boldly before their countrymen, and are willing to bear persecution, and to suffer for the name of Jesus Christ; so that the amount of work represented by the missionaries is not all. But when you put it altogether what is the number of professed Christians? Some years ago, at the time of the conference of Shanghai, there were found to be about thirteen thousand nominal Protestant Christians in China. Say that in the course of the few subsequent years they have mounted up to twenty thousand.

And you must remember that these Christians have not been brought up from their childhood in the knowledge of the Bible and of the Saviour. Long before we became Christians we knew about Jesus; but these Chinese Christians have grown up from their babyhood as worshippers of idols—as entirely ignorant of God and of the Bible. So you cannot expect the same standard of Christianity among them from the first as you see among English Christians. Remember also they are only at certain points where missionaries are working. They are not spread over the country far and wide as soon as they become Christians, and hence their influence is but circumscribed.

BRITISH AND FOREIGN BIBLE SOCIETY.

Connected as I am with the British and Foreign Bible Society, I would like to mention this afternoon the work which is done between the China Inland Mission and the Bible Society. Many of you are aware that an agreement has been made that twelve men of the China Inland Mission may employ a portion of their time in the circulation of God's Word in China. Of those twelve there are now only eight men at work. I would just put before you that these men who go forth in that way and circulate the Scriptures, travelling as they do from place to place, have to suffer a good deal of hardship. Sometimes they go forth in a boat, away from their homes, suffering from cold or heat. Some of them go forth and they are compelled to travel without even such a comfortable means as a boat. Some of them simply walk miles, day after day, coming in the evening to some city and finding no fine inn to go to—nothing except a dirty, dingy place inside of which many of us here would not care to show our faces.

They have to go there and stay the night, and then what privacy have they got? They go into the west and north of China, where, perhaps, no foreigner has been before. When they come there the whole place is excited about the fact that a foreigner has come. And then crowds are gathered round them, and they begin to sell the Scriptures. The crowd helps very well for that.

But then the people crowd not only around the inn, but into the inn; and when the missionaries retire to their own private room, they will stay there till the missionaries are in bed, and perhaps until they are nearly fast asleep. Then the first thing in the morning you will find people crowding to see the foreigner, and they will have no privacy; and when they start off the next day, and are walking on the road—not in the secret chamber as the Lord Jesus says—they have to commune with God and to refresh their spirits for the work which they are doing for Him.

Then they have to contend not only with hardships, but with the ignorance of the people. Dear friends, you little know how utterly ignorant the Chinese are. There is the most utter ignorance of anything like the true God and anything like the religion of the Bible. Their ignorance is most profound.

Mr. Dyer then mentioned some of the various plans adopted by the Chinese by which they hope to obtain the forgiveness of their sins; and then continued—

But there are many encouragements, and sometimes one thing or another tells us that God is blessing. I am afraid that the time is gone, and I must not stop to speak about them.

I would say, in conclusion, neither must the discouragements discourage you, nor must the encouragements be your chief encouragement. What is our chief encouragement? Is it not the simple Word of God? And it is because there are the promises of God so sure and so certain that I would say that the key for converting thousands in China lies not in the hands of those that are in China alone, but in the hand of every Christian in England too. The promises are certain in answer to prayer. And how easy it is to pray! Why, those who can do nothing else—who know that they have no other gift—and who feel that there is nothing else that they can do for God, can pray. And, if they will just trust the promises of God, they have the key for unlocking the hearts of hard Chinamen.

We do so want every man and woman of faith and prayer just to believe that God's Word is true. He says,

"How much more shall your heavenly Father give good things to them that ask Him." This is a good thing. That is the only condition which is given. It is a good thing to ask that God will bless His work in China to the saving of souls: and that key is in the hands of every one who loves the Lord Jesus Christ.

Rev. ALFRED BAX.

Mr. Chairman, my dear friends, I feel that it would be in very questionable taste for me to occupy much of your time at this late hour of the afternoon. I should just like to say, however, that I think that our chairman at the commencement of this meeting struck at the whole root of the question when he said that what was wanted was more

ENTIRE CONSECRATION TO GOD

on the part of believers for success in our Christian work. What all Christian societies want is more men and more money; and that means more consecration on the part of God's people, that the men may be forthcoming, and that the money may be forthcoming.

I would just content myself by saying that China has

TREMENDOUS CLAIMS UPON US CHRISTIANS

in England, not merely because of its immense area and vast population. Think of that. You see it stated on your hymn-sheets that a million are dying every month; twelve millions every year going down to darkness and to death without the knowledge of Christ, and without any hope in His mercy.

But they have also a great claim upon us because we as a nation are inflicting more incalculable injury upon them than can ever be told or can ever be estimated, by

OUR INFAMOUS OPIUM TRAFFIC.

The Chinese do not wish for it. They resist it. And yet we force it upon them for the sake of the revenue. One trembles for the frightful retribution that *must* fall upon our beloved country unless we recede from that illegitimate and awful traffic; and it only becomes us to do what we can to undo the mischief and the injury, by sending Christian men with the Gospel in their hands to tell them of that only power which can make them break through the temptation, or preserve them from it.

I think that every one of us should face the question, and settle it for himself whether we ought not ourselves to go and give ourselves to work in China. It may be that there are sufficient reasons why we should remain at home, such as feeble health or domestic claims. But the question is not whether we ought to stay at home, the question is whether we ought not to go; and if we cannot go ourselves, then we should regard our missionary brothers and sisters as those who will go for us, and supply our lack of service. And then it binds upon us that we should stand by them by our sympathy, by our prayers, by our contributions, doing everything that we can to hearten them and cheer them and uphold them while they are doing the work which we cannot do ourselves. I will content myself with these few remarks, and by expressing my hearty sympathy with all the work that is done by those most excellent men.

Rev. J. McCARTHY.

I intend to occupy your time but a few moments, and I do so very gladly, because I am here to-day to represent our Chinese brethren. Lest any should go away with a wrong impression, I may say that to most of us who have been in China the greatest joy that we could have to-day would be to be in one of those Chinese inns, surrounded by the Chinese men and women longing to find out what we had to tell them. I think that I have said previously in this place that in all my Christian life I never realized the Lord's presence and joy more fully, than when I have been far away in the interior of China in one of those Chinese inns, dirty and filthy as it was, surrounded by an eager crowd of listeners that had never heard before that there was a living God, or that Jesus Christ had died for their salvation. I believe that if Christians could only understand this joy, we should have hundreds of men and women from very selfishness offering themselves for this work. But I stood up to read to you a letter that has been put into my hand sent to a lady in England from the wife of one of our native pastors. I think it is a letter you will be glad to hear. Her husband is now in charge of the station mentioned by Mr. Williamson, at Fung-hwa, where Mr. and Mrs. Crombie lived and laboured for the Lord. I hope that you will listen to the letter as though the writer were speaking to you to-day. She says,

LETTER FROM THE WIFE OF A NATIVE PASTOR.

"You must always pray for our Chinese people. I think that you English people are much more blessed than we are." We do not require many arguments to prove that, but the writer gives a few of her reasons for thinking that we are more blessed than they are. "In the first place, you have read the Scriptures from your childhood, and have great understanding of the doctrines of the Lord. Only about one-half of the Chinese have read the books written by their own sages. The other half have not read them, they cannot read even the Chinese characters. As to the Holy Scriptures, there is not one in a thousand who knows them; for, although there are mission schools, still there is not a school at every station [and cities with mission stations are the exceptions rather than the rule in China], so that you can easily see that but few can know the Scriptures; and if they do not know the Scriptures how can they know God? How can they know the redeeming grace of the Lord? From their youth they are like blind men seeking the right way but cannot find it." That is a Chinese woman's description of her country and people.

"Secondly," she says, "you have known the Sabbath from your childhood. Moreover, the laws of your country prohibit people from doing business on the Lord's Day. Although there may be many who do not keep the Sabbath, yet when they walk out they must see a great difference between the Sabbath and other days; and as they have so many opportunities of getting good their hearts must be influenced. But we Chinese have no Sabbath. From one year's end to another it is the same wearying round of hard labour and worrying business. It is very hard for the Chinese to keep the Sabbath.

"Some hear the Gospel and want to join the Church, but cannot do so because of the Sabbath difficulty. Their people will not let them keep the Sabbath, so that they cannot become members of the Church. Some masters will not let their workmen keep the Lord's Day.

"But even the Christians when they go out on the Sabbath Day see nothing but bustle and business going on like other days; so that they almost forget that it is the Sabbath Day." The tendency is, of course, to cause them to forget.

"Thirdly, the English people are not surrounded by heathenish customs. You only know the ordinances and worship of God from your earliest years. You have gone to church to worship God morning and evening. You have always had worship in your own houses." I question whether that is universal. "But it is altogether different with us Chinese. We have heathenish and devilish customs, and idols I do not know how many.

Just like Athens, the whole country is given to idolatry. The Chinese worship idols and their ancestors from their childhood. If a person does not worship the idols he will be counted a lawless atheist; and if he does not worship his ancestors he will be called an unfilial son, and people will despise him.

"All the Chinese say that it is the idols that protect them. They do not know that there is only one true God; and as they have believed these things from their childhood their roots are planted deep in their hearts. The devil laid the foundation very early in order that men might be his servants. They are really pitiable sinners, and it is not easy for them to escape out of his hands. If it was not for the mighty power of the Lord, who would be able to escape from the devil?

"Ancestral worship is still more serious; from the emperor down to the beggar, all worship their ancestors. If they do not do so, they will be persecuted. They will also lose the property that has been left them by their forefathers. Some property can only be inherited by those who worship their ancestors. If they will not do so, they can have no part in it. Many Chinese, because of these evil customs, are all their lives the servants of sin and cannot obtain deliverance from it; and although the Gospel is now being preached, there are multitudes—a great many millions of them—who do not understand it, and there are many places where it has never been heard. They are still living as in a dream. The English Christians have really no difficulties to contend with"—comparatively the writer means. "The Lord has blessed you in an extraordinary manner, and you ought to pity the Chinese and *pray* for China, and thus help them to escape from the hands of the devil and become the disciples of Jesus.

"In Fung-hwa many children want to learn to read, but we have no mission-school. I pray that God may help me and give me the means to establish a school, so that many children may know the Scriptures. I and my husband salute you."

I trust that the reading of this letter will lead all our friends not only to pray for those of us who go out to China from this land, but to pray for the many good workers that God has raised up in China; asking Him to help them, and to bless them still more than He has done in the past, so that multitudes may be led to believe in the Saviour through their means.

The Rev. Dr. MAHAN closed the meeting by prayer.

Evening Meeting.

After the Rev. PETER THOMPSON, of Wood Green, had offered prayer, and the Report had been read,

The Rt. Hon. LORD RADSTOCK

(*Chairman*),

said: I think we have a great privilege in having a part in this most blessed work, even though it be a very little part. It has been my privilege to know something of this work for the last sixteen years, and I can truly say, without exaggeration, that it has been a privilege to be associated with the servants of God who have gone forth into the forefront of the battle.

In England we walk very much by sight, and not by faith; but God has raised up many of His servants who have gone forth in that land, and who are living examples of faith in the living God. We remember what has been said so often, but can never be too often repeated—that the Lord Jesus Christ was

THE GREAT MISSIONARY.

He is the great example. "Let this mind be in you which was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant; and being found in fashion as a man, He humbled Himself, and became obedient to death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

If we understand our place here upon earth, we are racing just the opposite way to the world. The world is trying who can get highest, and who can get the most thought of, and who can get the easiest place, and who can get the most money; and the Christian is running in exactly the opposite way. He wants to get lower and lower and lower. The path of the Master ended in the cross, and the more we have the spirit of Jesus, the more will there be the spirit of self-sacrifice, and not as a sort of self-immolation, but rather a sacrifice of praise.

I will not detain you with any remarks, because I always feel at missionary meetings that we do not want so much to hear the general considerations, which must present themselves to the mind of every Christian, but we want to hear facts. But still I would take this opportunity of saying that I do feel that Christians in England are

NOT HALF AWAKE ABOUT CHINA.

I consider that the income of this Society is a contemptible income. There are hundreds of men in London who could pay the whole of that income out of their own pockets, and be considerably better for it. I feel that it is perfectly ridiculous to talk about nine thousand pounds to evangelize four hundred millions of our fellow-creatures.

There certainly is a great lack of devotedness in England. I have seen something of Christianity in other countries, and I have no hesitation in saying that the standard of luxury and comfort is far higher in England than in any other land. There is no country where Christians allow themselves so much self-indulgence as in England. There is no country where the line of demarcation between Christians and the world is so indistinct. There is no doubt that we know more in England than in other lands, but the Lord knows

WHETHER WE REALLY DO MORE.

I feel that we need to take a more definite line by following the Lord in a more simple, practical way; and I cannot help feeling that this report may be just the occasion for self-examination. Am I really practically following the Lord Jesus? Is that the line of things? Do not let us judge one another. I have not a thought of judging a single Christian in England. I have not in my mind one single person; but this verse often comes to my mind: "Every one that is perfect shall be as his Master." We often hear about perfection. That is God's

statement—"Every one that is perfect shall be as his Master."

I do not know how many of us are running. The Apostle says that he ran along that road. That is he was always getting nearer and nearer and nearer, and always leaving farther behind the things that are behind. I do not know how it is with us. The Lord knows. But when we have such plain appeals, I will not say merely to our Christian love, but to our

COMMON HUMANITY AND SYMPATHIES;

and when we see this great battle going on, with just a handful of our brethren and sisters in the forefront of the battle, I feel that somewhere or other there is a great lack; and I think that we ought to pray to the Lord that there might be a far greater measure of devotedness.

I believe and you believe that the time is soon coming when the things that are seen will have passed away for ever. What are we living for? Are we really living for Jesus, or are we only thinking about Him? Are we attending consecration meetings, and yet remaining unconsecrated? Are we reading books about holiness, and attending holiness meetings, and stopping pretty much where we were? These are solemn questions.

When our Master said, "Follow Me," He meant that it was to be from one stage to another. And the apostle said that "We all beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." We have there the

SECRET OF THE TRANSFORMATION.

It is not by working yourself up into a state of enthusiasm which will last a few days or a few weeks and then collapse, but it is living in the presence of the King. "We all beholding." It is what we are looking at that is the power. "Beholding as in a glass the glory of the Lord."

It was when Stephen, full of the Holy Ghost, was looking up into heaven—not *to* heaven, but *into* heaven—that he said, "I see the glory of God, and I see Jesus on the right hand;" and therefore the stones and the blasphemies were nothing to him. "And as they looked upon him they saw his face as it were the face of an angel."

Now we are all called to live in the presence of the Lord; and may we, each one of us, just look upon that in a deeper and more abiding sense—to look up into His face. And as we get enraptured with His beauty, and our hearts are satisfied with Him as our only portion, other things drop off as it were almost unconsciously, there is no effort.

I am afraid that it is very often the case at these meetings that we hear a certain number of speeches with a slight tendency to sleepiness, and then go away; but may our God grant that to-night we may rather realize that we are in the

PRESENCE OF THE LIVING GOD,

and that it is a great battle that is going on.

I could not help thinking as that very condensed report was read that when some dear people hear that one of the missionaries went to "Ching Pung Fu," or some such place, it will not give them the smallest idea. You might just as well read so many names out of the dictionary. The statement will not convey the smallest idea to their minds; but perhaps that journey to such and such a town, *the recital of which is contained in one line, cost days and weeks and months of trial and combats with dangers and difficulties, of which we have no conception, and perhaps it was the means of laying the*

FOUNDATION OF A CHURCH

which was to be for the glory of God for ever. I believe the account was too condensed. Friends are not so well up as they ought to be, and as I think some of us are, in Chinese geography. Therefore, what we have to do is to put the account in the anecdotal form, and give one or two pictures to make people realize what they mean, and then give a statement of facts at the end.

I have been drawn to say more than I intended to say, but I do trust that as we remain together the speakers will speak of the work of God. What a difference there is between giving merely a pure record of statistical facts, and realizing that

THIS IS GOD'S WORK.

May we realize that this is the work of the Holy Ghost—that this is the work of the Lord Jesus Christ. Each one of these souls that have been won caused a shout of joy in heaven. May our God fill our hearts with praise; and for the little while that remains may we be true to Him who gave His life for us.

Mr. BROOMHALL

said, with regard to Lord Radstock's remarks upon the geography of China, that the mission had published a sixpenny map which would enable persons to follow the journeys of the missionaries with interest and intelligence. The mission believed in the fulness of missionary reports, and, in fact, they gave reports every month in CHINA'S MILLIONS.

Rev. F. F. GOUGH

(*Of the Church Missionary Society, from Ningpo*).

My lord, brethren, and sisters, I feel it a great privilege to stand up and say a few words here.

I went out to China, having had my heart first drawn to the Lord Jesus, and then to His work; but when I got to that country, I learnt something more. I learnt the fellowship of all who belong to the Lord Jesus; and I think that, next to the knowledge of the Lord Jesus Himself, that is almost the most precious lesson we can learn.

It is not a new thing to me to be associated with the China Inland Mission. It is more than thirty years since I first joined the Lord's work in China. During the latter part of that time I have been more and more brought into fellowship with this mission. I have had the privilege of receiving many of your missionaries in my house at Ningpo in the province of CHEH-KIANG, which has been my headquarters during my life in China.

You have had reference to a period of sixteen years, as being the lifetime, if I may so say, of this mission. A little earlier than that I was at work with dear Mr. Hudson Taylor, in London, revising the Ningpo colloquial version of the Chinese Testament, and whilst we were engaged together in that very delightful work, and joining in prayer for a blessing on it, his heart was drawn out intensely—and I trust mine was drawn out too—in

SYMPATHY FOR POOR CHINA,

the great stronghold of Satan, and yet so overlooked by English Christians.

The result of much thought and much prayer was a book which I dare say nearly all of you know—"China: its Spiritual Need and Claims," and by-and-by the China Inland Mission was brought to light, and that work has been going on ever since.

I well remember when the *Lammermuir* went forth. I remember that noble Christian lady, the mother of dear Mr. Hudson Taylor, giving up her son. There was such

a mixture of a mother's heart drawn to her son, and a Christian's heart drawn to give him up for her Saviour. I remember that day when he went forth. For many reasons I am unable to forget it. He left me with the Chinese Testament, and I went on with it as well as I could, but missing his help very much. After a time I was able to go out to China, and from that time my fellowship with the China Inland Mission has been enlarged more and more; and at last I am privileged to stand up here just to say a few words to you.

This mission, my lord, is the great pioneer mission in China. I am now giving the impression of an old missionary. I have spent the best part of my life in China; and I feel that the great Head of the Church, the Lord Jesus, "Who opens and no man shuts, and who shuts and no man opens," has opened a door to this society to do a great pioneer work throughout the land.

I think there is only one province—the province of KWANG-SI—that has not been taken up. They have left those provinces in the south-east to one or two of the missionary societies, because they are occupied already; and our dear friend Hudson Taylor and his fellow-labourers had the feeling of St. Paul.

You know how St. Paul uses the Greek word which is translated "ambition." He uses it three times, and two of the uses are very interesting. He says, "We are ambitious to be well pleasing to the Lord Jesus." Ah! that is very blessed. There was another ambition that he had, and that was to preach Christ where Christ was not yet named. You see you have Paul's ambition in your hearts, and God has given you Paul's work in China.

I am rejoiced to bear testimony to the fact, as far as my poor testimony goes, that your work is still carried on in faith by dear Mr. Taylor and his fellow-workers. The work is carried on still in faith in God, and in a liberal, loving spirit towards other missions and missionary societies. And one of the works of that dear man of God, Hudson Taylor, as he goes about, is to forward the missionary work in China, which he so loves. And another of his works is to stir up all the missionaries of this society. Others have the privilege of coming in for the benefit sometimes.

I came in for one delightful meeting in the CHEH-KIANG province, when the missionaries were called together by Mr. Taylor—a meeting to stir up one another, and to raise each other's standard higher.

"A GRAND OPEN FIELD."

I had the privilege of travelling to the north to Pekin about three or four years ago, and then I saw the grand field that is open for mission work in the north and west of China. The same dialect is spoken, with very slight modifications, all over China, except at the south-east corner. I used to realize the difficulty of the change in dialect in CHEH-KIANG and FUH-KIEN—those provinces down at the south-east. But I was delighted to find true what I had heard about, but which, you know, one realizes more when you see it; and I did enjoy, during that journey to Pekin, to find as you went through SHAN-TUNG, and from SHAN-TUNG into CHIH-LI and the north, that it was all the mandarin dialect, which, through knowing the character, I could make my way in to some extent. I found that I could very soon be familiar with it, and I understood the language right down to the south-west. So, after all, we have not such a difficulty in the work. You have a grand open field before you in China, and the old difficulty about changing dialects is, after all, a myth to a great extent.

MRS. LANDALE.

I have another connection with the China Inland Mission. I must be excused for referring to it before I sit down. The loving sympathy expressed by your council here, in inserting such a precious "In Memoriam" to Mrs. Landale, was deeply interesting to me. My beloved step-daughter's first work was in connection with the Church Missionary Society. She did a useful work, and then she had the privilege of working for one year as the wife of Robert Landale, of your mission. And now God has called her. She has—I will not say "died"; oh, no, she has not died, but she has been made "more than conqueror" over death "through Him that loved her;" and the June number of CHINA'S MILLIONS gives a precious testimony. It was very pleasing to have your June number, and to see what a precious, glorious triumph over death was given in that case.

We have not such full particulars of others; but there was one beautiful testimony in an earlier number. A pupil of one of your labourers, Miss Murray, whom I knew very well in the Cheh-kiang province, had died; she had been very reserved before death, but the Lord opened her mouth to give such a glorious testimony. It does so rejoice the heart of a missionary in a heathen land when those who have heard the truth give such a dying testimony to the Saviour.

Well, my dear friends, let me say that it is very happy working in China.

I hear sometimes, "Are not the Chinese very uninteresting people?" I sometimes hear very hard words against them; but thirty years' experience has taught me to speak well of them.

I was so pleased to see the testimony of my dear step-daughter, dear Mrs. Landale. It is a little word that goes home to the heart of a missionary. I have CHINA'S MILLIONS before me. She said to Mrs. Schofield, with reference to the little new-born babe that she was just going to leave, "That our little Elise should know Jesus, that is the first thing. And you will teach the little one not to despise the Chinese, but to try and find out what is good in them, and let little native children come and play with her sometimes; in God's sight we are brothers and sisters." Why even some of the heathen Chinese are very lovable.

One day I was reading with my old teacher, and we came to something about parents. He was quite an old man, and I said to him, "Do you remember your mother?" "Oh," he said in Chinese, "the taste of the milk is still in my mouth." Now, that is a dear old man; and, as to the Christian Chinese, one's heart is closely bound to them, and it is very hard to leave them, and I long to go back again. Whether God will permit me or not I know not.

Rev. GEORGE PIERCY

(*Of the Wesleyan Missionary Society*).

My lord, Christian brethren and sisters, Mr. Gough's allusion to his step-daughter touched me very deeply. I saw those girls when they were children, in Hong-kong, on their first arrival in China.

I claim to have a very deep interest in the Inland Mission, because I claim to have belonged to it thirty-two years ago. I went out to China on the principle of your Inland Mission. I dare say that all within this room know the principle of this mission—that although you are now calling yourselves a mission, yet there is really no society pledging itself to the full and entire support of any one of the agents. I went out on that principle. Then I think that most, but perhaps not all, know this—and if they do not they ought to know it—that, there being no society really behind the back of any man or woman going forth connected with the Inland Mission, there is the necessity for help to come unto them from all quarters, and the growing necessity for more being done at home to sustain each man and woman going out to this work, and for more being given to them in China.

I am glad to hear to-day that more has been given in China during the last year to help our brethren and sisters of this mission than ever before. Now go on with that principle which some of you call the principle of faith. It may be well to know how it is that we live by faith, because, after all, we have to live much in the same way that ordinary mortals do. There must be something to eat and drink, and there must be the wherewithal to be clothed.

PROVIDENTIAL GUIDANCE.

I landed in Hong-kong on the 31st July, 1851. I had heard that in the barracks there were four or five praying soldiers. In fact, I had a letter to one of them. I took this letter in my hand as I stepped on shore and walked over towards the barracks. On the parade ground, right in the centre of the way, I met a young soldier, and I said to him, "Can you tell me where to find Sergeant Ross?" "He is dead, sir." I felt at once knocked down. I said, "Did you know him?" "Yes." "Were you one of those that met with him on Friday evenings for prayer?" "Yes." "Is your name Dewar?" "Yes." And so the man to whom I had my only letter of introduction there being dead, the Lord directed me, in answer to prayer, to his companion and fellow-helper, a Christian in the service of the Lord.

We immediately walked down towards the Chinese chapel, and I heard a Chinese sermon from a native preacher. For the first time we took counsel together, and that young sergeant of artillery stood by me for a year and a half and helped me right nobly and well. But how are these men in the Inland Mission sustained? Where do what are called in China the "rice and fish" come from? Sometimes in this way. I had two rooms near the barracks, for I intended for a little while to work among the soldiers there, my own countrymen, and in the meantime to learn Chinese.

A CANVAS BAG.

One day this young sergeant came into my rooms and put down on the table before me a canvas bag. The action was unusual on his part. I looked at the bag, and there was printed in large letters upon it "For the Lord," he said, "For some months it has been on my mind that I ought to put aside a portion of my daily pay for God, believing that He would require it by-and-by. Now I think that the time has come, and the contents of the canvas bag are for you and for the service of the Lord." I turned out the money that was in the bag, and there was some £4 15s. in English money.

During the time that I had been solitary and lonely on board ship, journeying towards China, it had been put into the heart of this young soldier to provide in some measure for my wants and the wants of the work in which I was to be engaged. And not only so, but he went round here, there, and everywhere, and as a Methodist, I should say that he was my "society steward." He gathered together the moneys; and at the end of the first year of my life in China, unsustained by any society, living—you may put it as you like—living in the way I have mentioned, ends met, and I was not in debt. But moreover, then and for a little while after, until I became connected with a society that supplied my wants, I had always a handful of English sovereigns; but I have very rarely seen them since.

I mention these things to tell you that

THE LORD DOES PROVIDE

for those who trust in Him; but still at the same time it is quite evident that He provides through human instrumentality; but then the blessedness of it is that He knows when to send the help, and we may trust Him under all circumstances.

I am not going to inflict a speech on this meeting, but I am going to give you a little story or two. I am glad to hear my friend Mr. Gough, who is a very old friend of mine, say that the Chinese ought to be well spoken of.

STORY OF A CHRISTIAN GIRL.

I translated the "Pilgrim's Progress" into the Canton dialect, taking it from the work of Mr. Burns, a name with which you are familiar. We had in our school a Christian girl who was the daughter of a Christian, and the grand-daughter of a Christian. She read about Christiana and her boys travelling towards the promised land, and one day in an experience meeting this girl said, "I have been reading about Mercy, and I am delighted with Mercy. I saw how she left her father and mother's house, and how she cast in her lot with Christiana, and travelled with the family, and journeyed on and grew better and better, serving the Lord devotedly. I want to be Mercy." She became a loving, faithful servant of Jesus. She married one of our preachers, and had a child, who is still living; and in the course of a few years died, after doing service, not merely as a preacher's wife in different ways, but teaching a school as well. That is one case—a thoroughly lovable young Chinese Christian.

A HAPPY DEATH BED.

One day one of our preachers came to a brother missionary of mine, and said, "My wife is dying." The woman had been a candidate for baptism for ever so many months, and once and again we had said to her husband, "Do not you think now that your wife might be baptized?" The first time he said, "Well, no, she is not sufficiently instructed;" and after a month or two I remember saying to him, "Well, do not you think that your wife might be baptized?" "Well, I do not think that she is ready yet. Her temper is not good." He was waiting for all sorts of fruits of the Spirit.

He took us to her death-bed, and that woman that he himself thought was not ready to be baptized, we found just on the verge of Jordan, and it seemed as if she was already a seraph. Every word she spoke, every look that beamed from her, and every glance of her eye, spoke of her rest in Christ, and of a joyous exultation and a hope of heaven, and she died rejoicing in the Lord. Her old father-in-law came to our experience meeting the next week, and he said, "I see everything in a new light. I see how Jesus makes the dying bed smooth and happy. I see how easy it is for the Lord to save a soul. I see it to be so exceedingly easy that I hardly dare tell the people how easy it is to obtain salvation."

I have known many happy Christian death-beds from which, trusting in the Lord Jesus Christ, the soul has wended its way to glory.

EIGHTY YEARS A HEATHEN.

In a station where I was three years I baptized some men. The oldest of them was an old man eighty years of age. He had been eighty years in the darkness of heathenism. His conversion came about in this way. Some fifteen years ago a brother of his, a younger man than himself, was converted. After a time he was in the employ of the mission, as our chapel-keeper, and he became in the course of a few years a very earnest and devoted Christian man, especially giving himself to prayer. He had had little or no education, but he read the Word of God and became well acquainted with it, and especially sought by prayer and by communion with the Lord to realize for himself the blessings of salvation. And he obtained them and was a happy man.

He died, and about eight years after his death this aged brother of his came to me and said, "I want to become a

follower of the Lord Jesus. I wish you would baptize me and take me into the Church, and point out to me the way to heaven." I said, "You remember your brother, of course?" "Oh yes, yes." I said to him, "When did this desire spring up in your soul?" "Well, some years ago," he said, "I was at some of your services; but I have not thought about these things until lately; but of late I have had a strong desire to seek and to obtain the salvation of my soul." I said to him, "Your brother's prayers are now being answered;" and I had pleasure, such as some of the brethren around me know well—unspeakable joy—in the reception of that aged man into the Church of Christ by baptism, a man born anew even when so old.

THE PROVINCE OF KWANG-SI.

Now a word or two about these provinces in the south. I belong, my lord, to the south of China. The province into which the Inland Mission sent no man, not even an itinerant last year, is a neighbouring province to ours. Now I throw out a challenge to this mission and to the brethren connected with it, that they do in the year 1882 enter the province of KWANG-SI.

I have conversed with Mr. Taylor repeatedly on his idea of having two men for each of these eighteen provinces. It is evident that that idea is not fully realized yet; but, surely with the elasticity that there is in this mission, you might this year succeed in entering the province of KWANG-SI, certainly in itinerating there, and probably in opening mission stations.

It is quite true, as has been said, that nothing has been done in that province by any other society during the last year. One society in Canton has touched on the borders of the province. The first city from KWANG-TUNG has been reached. Now this KWANG-SI province, about which so much has been said to-day in such an affecting way, I wish to lay on somebody's heart, and not merely on somebody's, but on several hearts. Let it be known that there is in your hearts a desire that two men should go to this province. There is no doubt that the funds can be supplied.

I dare say that if two labourers were sent to Canton they would find half-a-dozen missionaries' houses open to them to receive them and their wives if they were married, and there they might find house and harbour until they were prepared to go up our great west river and enter this said province. I ask Mr. Baller whether it is not true. He has often tasted of our hospitality in the south. He knows that men already on the spot are desirous that we should get farther inland; and there is no doubt that the provincial city of KWANG-TUNG might be a stepping-stone, if not to the provincial city of KWANG-SI, yet certainly to an entry upon that province.

NOW, WHO SHALL GO THERE?

Perhaps there is a man here already qualified to go. I do not know. The Lord knows. Cannot one of those stout-hearted brethren near by here take the leadership of that work? And will not the Lord in answer to prayer give him some young companion as yet untrained and untried in the work? do I not know whom to name? It is no use to mention names. One of those men who have travelled through half China, or perhaps through the very length and breadth of the land, might be led by the good Spirit of God, and the hand of God upon him, to undertake the enterprise of taking by the hand a young Christian helper, and in the name of the Lord Jesus taking possession of KWANG-SI, into which you have not yet entered. I ask, can it be done? Undoubtedly. Shall it be done? The Lord, who created for His own glory the seven millions of KWANG-SI, as well as the other unnumbered millions of China—the good Lord, even Jesus Himself—may soon find the man and send him on his way; and then, in addition to the provinces already entered, you will have entered the last province that seems most specially to call for labourers and to call for your work; and therefore, before sitting down, I give you just two words as a motto—the Lord imprint them on some hearts here—"Go forward!" "Go forward!"

Mr. BROOMHALL,

exhibited a well-worn purse, and said referring to the canvas bag Mr. Piercy had named, that after the afternoon meeting the purse was put into the hands of one of the missionaries [Mr. Baller], and upon being opened was found to contain £40 in gold.

Rev. F. W. BALLER.

My lord, dear Christian friends, I cannot tell of the same length of time of service as those who have already spoken this evening.

REASONS FOR ENCOURAGEMENT.

But I can speak of a few years that I have been in China, and I think that to-night it might be interesting and helpful to mention some of the causes of encouragement in connection with our work there at the present time.

There never has been a time when China has been so fully open to the Gospel, and when there were so many things to give us hope and encouragement to go on and serve the Lord there.

The Gospel has never been preached so widely; not to mention the names of provinces, and prefectural cities, and district cities, it has been preached from Pekin on the north, right to the very south, and from the sea coast at Shanghai, to the borders of Thibet, as far as the authorities will allow the ambassadors of Christ to go.

It has been my great privilege to preach in thirteen of the provinces; and I may say that it has been one of the greatest joys of my life, not only to have preached it myself, but, in any feeble measure, to have helped others in the same work.

CIRCULATION OF THE SCRIPTURES.

And then the Word of God has been circulated very widely, and is still being circulated. Books, and pamphlets, and tracts, all helpful to a knowledge of God and the Lord Jesus Christ, are being scattered broadcast, and followed up by prayer in every part of the empire.

It seems to me as though God had desired to call our attention in this way to the fact that the set time to favour China had come. There never has been such a time in her history. Why is it that God has allowed the whole nation to be in seclusion so long? Is it not because

GOD DESIRES TO BLESS HER

that He has given the Gospel to her so widely and so fully now? We have heard twice to-day that there is only one province in which the missionary work has not been going on—the province of KWANG-SI. In all other provinces the work has been going on, and missionary churches have been formed, and the name of our God has been glorified.

Having been connected for some time with itinerant work in China, I should like to give a few words of explanation. Since I have been home I have met with friends who seem to think that we go about over the country in an aimless sort of way, just going to one place and staying a little while, and then running somewhere else, and then running here, and there, and everywhere, as if there were no method and no design in it all.

It should be remembered that it is not at all easy to

effect a settlement in some places, and this itinerancy has been, to a very large extent, essential in order to

LOCALIZED AND PERMANENT WORK.

Something is done when, in some of these interior provinces where they have never seen a foreigner before, you disabuse their minds of the belief that foreigners are half men and half beasts, and show them that they can eat the same as other men, and that they are men like themselves.

How often are we asked the question in China whether we have ever been to the country where they are all women, and whether in our country there is a set of people who have to be carried about by means of a pole through their chest! Something is done when their minds are disabused of these ideas. When they have such ideas is it to be supposed that they will welcome us with open arms? Settled work there must be, as the

OUTCOME OF REPEATED ITINERANCY,

and of the Gospel being preached over and over again, and of the missionary seeking, by his presence and by his testimony, to commend the Gospel which he preaches, and so to get a place for permanently carrying on the work of God. It has been done, and, by the grace of God, it will be done more fully. In places where, eight years ago, the name of Christ was not known, God has blessed the work, and churches have sprung up, and souls have been born again.

One of the first journeys that was taken to the north-west province of SHEN-SI was taken by Mr. King and myself. We travelled up the river Han, nearly two thousand miles, and met not a single Christian; and we found no place where we could carry on permanent work.

What is the case at the present time? In that province where a few years since there was no native Christian, no station, and no missionary settled, there is a Church now of between

FIFTY AND SIXTY MEMBERS.

Mr. and Mrs. Easton are carrying on the work, and the natives themselves are spreading it; and, in company with Mr. King, are, in their own provinces, seeking to carry out the work, and give others the blessings of which they have been partakers. These are causes for thanksgiving.

We may, however, sometimes have causes of discouragement. Missionaries are not angels without wings. We are men of like passions as other men,—very ordinary men, most of us. But, thinking over what has been done by God, we are very grateful, and are not disposed to mourn too much over difficulties where they are met with, but to thank God and take courage, and still go forward.

Then, with regard to the work that has been done

AMONG THE WOMEN OF CHINA.

That is a subject about which, I think, there is a good deal of mistiness in the minds of many. There is an idea that the women of China are in the same position as the women of India,—that they are secluded in zenanas, and that it is a very difficult thing to reach them at all. Such is not the case.

Speaking generally, the women of China are quite as accessible as the women here in England; and there is not the slightest hindrance to our sisters going in and out among them, and preaching the Gospel, and doing for them as much as can be done here at home for the women who need the Gospel.

In KAN-SUH, the north-westerly province of China, Miss Wilson and Miss Jones are working, and Mr. Parker and his wife have been there for some time. Mrs. Easton is in the adjoining province of SHEN-SI; and away in the south-west of China, Miss Kidd and Mrs. Broumton and Mrs. George Clarke are at work.

It was a very great privilege to me to accompany Miss Kidd and Mrs. Broumton across to the west of China. They were

THE FIRST EUROPEAN LADIES

that had ever been across. We set out on our journey with considerable fear and trembling. We did not know what might happen. The province of HU-NAN, through which we had to pass, is noted for its anti-foreign feeling; and most of the riots and reports that go about respecting foreigners are supposed to emanate from that province. We found, however, contrary to our expectations, that

THE PEOPLE RECEIVED US,

and received us with a great deal of kindness.

There is a very large floating population, and a great many of the boats on the large lake in that province—the Tung-t'ing lake—are manned by women, and worked by them. These women came round our boat as soon as we anchored, and our sisters had not the slightest difficulty in preaching the Gospel to them; and, instead of being very hostile, they were highly delighted to see our sisters. They stroked their hands, and stroked their cheeks, and said, "Dear me! what beautiful white skins you have got. How much powder do you use?" And they complimented them on their good looks, and said, "What have you come for?" Our sisters were able to tell them, and they sang Chinese hymns to them, and they were highly delighted to listen.

They very much appreciated the Gospel hymns, "Jesus loves me," "Rock of Ages," "Guide me, O Thou great Jehovah," "When He cometh," and others. The hymns which we enjoy and appreciate here at home, the Chinese enjoy and appreciate. And why should they not? The hymns go home to their hearts, and they enjoy them.

Our sister, Miss Kerr, began this work before she could speak very much of the language. We used to have good meetings in the morning, with nice hymns, and the women were delighted to hear, and they would come in numbers bringing their little girls with them. We had got a text before us, and we said, "I suppose you do not understand what all this is about. We will explain it." Then we explained it, a verse at a time. With regard to visiting the homes of the people, there are, I believe, very few cities in the whole of the eighteen provinces where our sisters could not get into the houses and preach the Gospel to the women.

What are the women of China to do

UNLESS CHRISTIAN SISTERS GO

and tell them the Gospel? They will have nobody to tell them. Men cannot go to them. We would if we could, but the customs of the country debar men from so doing. When we do get an opportunity we try to speak to them, but we cannot visit them in the same way as our sisters can.

In the north of China, during the famine, our sisters found very ready access. It was my great privilege to go with Mrs. Taylor, and Miss Crickmay, and Miss Horne. We found travelling in the north of China exceedingly comfortable. They have scenery there such as you have not here. We mixed with the people, and the inns were all that we needed; and we found that God blessed us, and, instead of meeting with difficulty and opposition, the people received us gladly wherever we went.

We had not any difficulty in getting the women together when we arrived. Our sisters formed a school, and they have got the children there now. When the girls were brought in they were like little scarecrows. Their skins were black, and they were covered with filth, and looked more dead than alive; but a very few weeks of careful training, cleanliness, regular feeding, and proper

clothing made a wonderful difference. Now there are twelve or thirteen girls, and most of them, I believe, have given evidence of loving the Lord Jesus Christ.

This is the kind of work that has been, and is being carried on by our sisters. There is a great field for women's work in China—I believe greater there than anywhere.

God has been very gracious to us as a mission, in preserving the lives of so many. Mr. Edward Fishe lost his life in trying to evangelize the province of KWANG-SI. The province was depopulated, owing to the rebellion, and they had very poor accommodation, and the result was that Mr. Fishe got a very heavy cold which settled upon his lungs, and he died. Several of us have been about in all the famine-smitten districts, and among all the pestilence that followed the famine, and with that exception God has preserved us all.

At T'ai-yüen Fu, during the famine, we saw some men carrying something on a pole. I could not see what it was, and I followed them, and found that it was a man who had died in the street of starvation. They just put a piece of cord round his legs, and carried him outside the city to bury him. There was no coffin. They had two cemeteries in which the graves were dug about two feet deep with a partition of earth between them about six inches thick. The body was dropped into the grave, and the earth was loosely covered over; and that was the way in which the millions that died from the famine were buried. Can you wonder that pestilence followed, and that millions that escaped the ravages of the famine, but whose constitutions were already enfeebled by it, were carried away afterwards by the pestilence which followed in its wake? But though we have been about in many of these places, and might have been carried off, yet God has been pleased to spare us right on until now.

Before I sit down I should like to say a few words as to the

POWER OF THE GOSPEL

in the conversion of the Chinese. It has been my privilege to see a Chinaman die. I count it a great privilege. We have heard of one who has been called away, and who had known the Gospel from her infancy. It is a matter of great rejoicing that she passed away rejoicing in the Lord. But I have seen the same thing in the case of the Chinaman, and seen the same grace of God manifested in his death that is manifested in the death of European Christians.

When I went to China first, we went by way of America, and on the way I saw the first man die that I had ever seen die, and he was a Chinaman. He had been I think kicked by a horse. They had taken him in at one of the small stations in the west of America, where medical help could be procured, and just as we got to the station the man died. So far as one knew, he died without hope beyond the tomb, and it made a deep impression upon me. But after I had been in China about eighteen months or two years, I saw a native Christian die. He was a man in whose life there were many things that one would fain have seen altered, and marked by a great many blemishes. He had an affection of the throat, and was unable to speak, but he beckoned me to his bedside. He was sitting there just dying, and I said, "How is it with you now? Is your spirit at peace? Are you going to heaven? and are you trusting in the Lord Jesus?" He put his fingers together, and made the shape of a cross with them, and then he pointed to his heart, and then he pointed up to heaven. That preached me a sermon. He had the power of the cross; the Lord Jesus Christ had given peace to his heart; and he had a bright hope of immortality and eternal life, and he was going to enjoy it. The grace of God can do for the Chinese what it does for us. And oh! that by the grace of God, and the pouring out of His Holy Spirit, there may be this witness of the power of His truth multiplied through the length and breadth of the land!

Mr. J. E. MATHIESON

announced that a lady had authorized him to say that she would be very glad to give £200 towards the commencement of a mission in the province of Kwang-si.

Mr. HENRY SOLTAU.

Dear Christian friends, it has done my heart good to hear so much about China, and to hear it from those who have been so many years in that country. I represent here, I think, those people whom we heard about just now, who do not love the Chinese, for I never had any love whatever for the Chinese before I went into China; and I think that, if we want to get love for the Chinese, we must go to China and see them, and then we shall soon get love for them, because they are a most interesting people, and when once you have shaken hands with a Christian Chinaman—when once you have sat down at the Lord's Table with a Christian Chinaman—why, your heart changes altogether in your feelings towards the Chinese, and you see how closely they come to you. You see them serving the same Lord Jesus, and bearing persecution for Him, and you cannot but love them.

SUFFERING PERSECUTION.

I felt how far better than me they were when I heard some of them talk about the persecution that they were suffering for Christ's sake. I heard a man say once that his father tied him up to a post every Lord's Day to keep him away from the Lord's table, and from hearing the Gospel preached. And yet he was a man over thirty years of age, and was married and had two children. He knew that if he came forth and confessed Christ publicly, he would have to give up all for Christ. He said, "What can I do? Christ will give me sufficient grace to withstand the persecution. If it is His will that I should suffer, He will give me what I need to withstand persecution; therefore I must go on." Somebody suggested to him, "Why don't you knock your father down? You are stronger than he is." He answered, "Ah! if I were to knock my father down you would never be able to preach the Gospel in this place again. If I were to show want of filial respect to my father, it would be no good to preach the Gospel any more. I must show filial affection, and I must pray for my father and my mother, and God will give me grace."

Since I have come away I have heard that that poor young fellow and his young wife were turned out of doors. The father went for a chopper and tried to kill him. He went to our little chapel, and his wife very soon had to escape for her life, and they

GAVE UP ALL FOR CHRIST.

If these Chinese Christians can give up all for Christ, we cannot do less, with all our privileges here at home; and I do wish that young men who are here would take it to heart and consider. If any have a little money of their own, and can support themselves, what a privilege to be able to go to a foreign land and live and work for Christ.

MEDICAL MISSION.

I want to say a few words on the medical missions. We have two medical missionaries working in China, Dr. Schofield and Mr. Pruen, and we want more. You want to keep hold of the hearts of the people. It is a wonderful way to get hold of their hearts to show them a

little sympathy and kindness. How open the hearts of the people have been in India from the kindness shown to them during the famine! And how open people's hearts are when, in the time of trouble and sickness, you can go and sit down by their side and give them something to ease their pain, and perhaps go in the middle of the night to help them!

Then the question is, "How much do you get paid for this?" People ask the same question in England. "How much do you get?" The Burmese have this idea. "You take the names down of every person you go to see, and then your Queen gives you something for each, and the more that you go to see, the more money you get." Well, I tell them that it is not a Queen, but it is a King; and it will not be a reward down here, but it will be a reward up there.

We had a little work to do in that way in Bhamo. I have had to do work there in Burmah as a medical missionary, although I have never been qualified. Some of the people at other places have said, "Won't you come and live here, and give us medicines which you give to those people in Bhamo?" I said, "I will try and get somebody to come out to you, and bring you the Gospel, and do you good." At Ta-li Fu I spent with Mr. Stevenson the watch-night of 1880, and what did we ask the Lord for? That the Lord would open the place for the missionary, and the Lord answered that prayer in 1881, and Mr. George Clarke and his wife are there now. Then we travelled a long distance before we got to the mission station. It was a thousand miles or more from Bhamo till we got to the first mission station in China. The distance was one thousand and eighty-one miles, and it took us eighty-six days after leaving Bhamo before we grasped the hand of a Christian in China: and yet all that way the country was open for the Gospel. We were never once insulted. We were not invited into their houses except at Ta-li Fu. They bought our books, and we saw hundreds of poor women there with no one to speak to them about Jesus.

Thank God two mission stations have been opened in that province of YUN-NAN since, about two hundred and eighty miles apart. The nearest mission station to Bhamo is Ta-li Fu. The next is Yun-nan Fu. That is two hundred miles; and then you must take a long journey before you get to another. It reminds me of the book of Nehemiah, where he says, "The work is great and large, and the labourers are very far apart, but we must remember the Lord, and fight."

What we want to do is, so to work in China that the labourers shall not be quite so far apart. If we could get our missionaries within a week's journey of one another, instead of a month's journey, that would be a great advantage. If they want to meet for prayer, or get counsel, what a long time it takes to get a prayer-meeting, or meeting for counsel.

We want to go through Burmah into Western China, and some to go in through Canton, and some through from the north. We want to

ENTER CHINA AT ALL SIDES,

and then the Lord will answer the appeal of His people, and as we have heard this afternoon, surely we have need of it.

We want to be filled with the Holy Ghost and with power. Then one can chase a thousand and two can put ten thousand to flight. If we go out filled with God's Holy Spirit and seek to serve Him, then the Lord will bless. Will you thus pray, and pray for more medical missionaries, and pray to God to guide those who are there, and to help them in their work, and give them the great joy of seeing many precious souls born again?

I should like to tell you about what I saw in China. Every missionary's house was open to us. I went to one missionary's house, we did not know who lived there, we did not know his name. It was an American missionary who belonged to the Southern American Board. He took us in and never asked me what denomination I belonged to. I had to come home to England to be asked that. If you are only living for Christ and trying to win souls, that is all they want to know. "Have you come to help in our work?" Then they will give you bed and board and everything you like, and as much music as you like in the evenings, when the work is done.

But I was going to tell you a little anecdote to show you that there is real Christian life among the natives. We went to see some of the out-stations, and we had four men to carry us in chairs. The two who carried my chair were Christians. These were good fellows, and when they put me down to rest they began to teach the people. "Whom are you carrying?" "Foreign teachers who have come to tell us the Word of life. Have you ever heard about Jesus?" And the people would say, "Yes; we have heard of these foreign devils." And they would come and look at us, and then the native brethren would preach to them. At last we got to our journey's end at one small village. The brethren seemed very tired after carrying us, as it was a very hot day. We were upstairs in a little room over the chapel. We were to see some who desired baptism.

There happened to be in that place a poor widow who had some rice-fields of her own which she had to cultivate, and, according to Chinese custom, the relatives ought to have helped her in the cultivation of these rice-fields. These heathen relatives thought, "If she cannot cultivate them she will be obliged to sell them cheap, and we will buy them very cheap, and have all the property in our own hands." So they determined to prevent her tilling the fields, and then they would get all the property in their own hands.

That woman had prayed to God for days and days that He would help her to till her fields and keep the rice-plants from withering away. These chair-bearers were sitting down having their rice, and they were talking about the different Christians. One said, "How is Widow So-and-so getting on?" "She is in great trouble." "What is the matter?" "Her rice is all being scorched for want of some one to look after it, and she is praying God to send some one to help her." They had no sooner eaten their rice than they went to the widow's rice-field and they took off their coats and tucked up their trousers, and went and spread the necessary mud on the young rice-plants. She came out afterwards, and to her amazement she saw all the mud spread in her fields. And whom did she thank? She thanked God that He had answered her prayer. What did the heathen say? They saw what these Christians had been doing, and they said, "Why these Christian people help people who are not related to them better than persons' own relations help them. This must be a good religion." These young men came back, and they did not say a word about it. They did not want to boast of their good deeds, and we heard of it casually some days afterwards.

There may be many such actions going on in China. I believe that there are many such Christians there who are showing practically that they love the Lord Jesus Christ, and are seeking to serve Him. Do take China on your hearts. Pray for China and its needs, and pray remember this mission.

Take CHINA'S MILLIONS, and pray over every name, every week or every day, if you can, and the Lord will bless you, and you will be helpers with us in this work of bringing the Gospel to the heathen.

Woman's Work in Western China.

FROM I-CH'ANG TO CH'UNG-K'ING.

BY MISS JANE KIDD.

CH'UNG-K'ING, *January 24th*, 1882.—I am glad to be able to write to you from this place, and have again only to record the LORD'S goodness. We have been preserved from shipwreck, disturbance, and everything that would annoy, and are as safe and well as if we had been travelling in England. It truly is good to put one's trust in the LORD. He never disappoints or fails, and does make one so happy with Himself.

In my letter to you from I-ch'ang, I mentioned to you that Mr. Thompson was still there. We had some difficulty in finding a suitable boat at a reasonable price. For an empty one the price asked was Tls. 100 (£25), but with Mr. Wood's kind help we succeeded in finding one which had a cargo of cotton wool for 73,000 cash (£11 or £12). It was a new boat, and by making a partition we had two very nice apartments, one for my woman and myself, and the other for Mr. Thompson. The wool made very nice cosy beds.

We left I-ch'ang on Thursday, December 15th. The missionaries saw us off, and were all so kind. We had a crew of about thirty men, with whom we soon made friends by giving each one a picture. Several times when resting they came to listen to our *message*, and brought some of their friends for pictures. The first two or three days we had favourable wind, and went on capitally until we reached the rapids. Then it began to be dangerous. It was easy enough, on my last journey, to go down the stream; but now, going up, it was different. No wonder the journey is an expensive one. At not a few rapids more than a hundred men extra had to be engaged to pull the boat up. We did so often wonder, if a steamer were going to Ch'ung-k'ing, what it would do.

The first dangerous rapid we came to was the *Ts'in-t'an*, and that day we only travelled eighteen *li* (about six miles), and yet the boatmen were busy working the whole day. To be pulled up a rapid seems to me to try one's nerves more than anything else. We are drawn over the angry waters with a rope; if it breaks, as it often does, the boat is sent spinning back ever so far; and as the men, with the exception of two or three, are all on shore, it is entirely in the power of the current, and likely to be dashed against the rocks. Our rope broke twice, but it was at places where the rapids were small, and yet we did go back a great distance. We felt it to be quite a trying time, as we had little idea what might happen. Praise the LORD we received no injury.

The next difficult rapid to which we came was called the *Yia-t'an*. When we arrived a good many boats were anchored, and as only one can go up at once, each has to wait its turn. We arrived on Monday, and got up on Thursday; but some of the men of other boats told us they had to wait there eight days! During the time of waiting, we went up to the village. I had a nice time with the women, and made several friends, who made me a present of fruit. Mr. Thompson sold many books.

On Saturday, December 24th, we passed the first town in SI-CH'UEN, Wu-shan, and had to anchor some *li* above it, as many boats were waiting to go up *Hia-ma-t'an* (a rapid). Here our passports were examined, and here too we spent Christmas Day. The next day we were able to start, and from that day to this we have had two yamen runners escorting us. The travelling has been most perilous: and every day, on both sides of the river, evidences of the danger were to be seen in the form of wrecks. It was quite sad to see the cargo spread out to dry on the shore, and the men sitting by with such long faces. We looked with interest at the place where the Nicolls and Clarkes were wrecked two years ago, shown us by their servant, and felt relieved when we had passed safely. When we reached Wan-hien we found our boat could go no further. We had got half-way, the master of the boat had already received 60,000 cash, and now he engaged another boat for us to complete our journey, which he was enabled to do for 13,000 cash. This was a smaller one, and empty, but we were able to make it very comfortable. The boatmen were all most kind and attentive. The cook and the old master we were able to cure of opium smoking. The former was so grateful that he has offered his services for my kitchen! I think of all the dirty Chinamen I have ever seen he is the dirtiest, but he has a kind heart.

We have been very much struck with the high cultivation of the land in SI-CH'UEN; up to the very top of the hills corn and opium are grown.

We reached the end of our journey on Saturday, January 21st, having been thirty-seven days from I-ch'ang to Ch'ung-k'ing. I am so glad, for I have been travelling since September 22nd, 1881. Mr. Riley was alone, and was pleased to see us. He had rented a new house, and prepared several of the rooms, so I came on here at once, he remaining in the old one.

The next day (Sunday) I went over for service, and we had quite a large congregation of men and women—indeed, the greater part had to stand outside. Mr. Riley preached with much power from the parable of the Prodigal Son, and throughout there was much attention. The want of accommodation to seat the many who come to worship will necessitate considerable alterations, so he intends to make two large rooms into one, which will seat about 100 persons.

Yesterday (Monday) and to-day I have had such numbers of women to congratulate me on my arrival in their "mean" city. I have had splendid times of preaching, and feel so happy again at work. The women are so frank, more so than any I have hitherto met. It is a grand field for work, and yet here I am alone—one woman amongst all the thousands of women in this city, and there is not another lady in the whole province. Besides, in KWEI-CHAU, there is only Mrs. Broumton, and in YUN-NAN Mrs. Geo. Clarke; while at home there are hundreds and hundreds of workers. Oh that these would come and help us, and that those who have means would send some to help the blessed work of telling it out among the heathen that the Lord is King.

Pray for us that we may be holy men and women, living only for GOD, to do His will. We ourselves are praying for more holiness and likeness to JESUS our precious SAVIOUR.

February 3rd.—I am now quite comfortable, having been able to get some things to furnish my empty house. You know all my things were left in KWEI-YANG. I have visitors every day, and some are listening well. It is such a privilege to be allowed to tell these poor people of a SAVIOUR who loves them. Last Sunday I walked over without attracting much attention. Mrs. Nicoll has prepared the way for this. She has made many friends, and they are quite willing to bestow their friendship on me. Almost every one asks for her, and wonders *when* she is coming back.

Woman's Work in Shan-si.

FROM MISS KINGSBURY, OF T'AI-YUEN FU.

I KNOW you will be glad to hear that while Mrs. Turner has been staying here we have done some work among the women of this city and the villages outside, and everywhere we have been very warmly received.

One Sunday a woman whom Mrs. Turner had previously known came to the service, and asked her if she would go to her village. She was staying in the city, but intended returning the next morning. Mrs. Turner of course said she would be very pleased to do so, and accordingly she arrived in the morning directly after her early rice. Miss Lancaster accompanied them.

They had a warm welcome from the people of the village, who did all in their power to make them comfortable, and when they were leaving made them promise to go again.

Since then I have visited the same place with Mrs. Turner, and they were very pleased to see us. We went to five different houses, and everywhere the people showed very kind feeling, and really listened very attentively while Mrs. Turner spoke to them of a Saviour's love. When we left, a number of people escorted us to our cart, and asked us to go and see them again. This of course we gladly promised to do.

Another time we went to a place five *li* away, to see one of the girls formerly in the school, who is now married. There, too, we were most kindly received; and the villagers pressed us to eat rice with them. As they were very poor people we declined, lest it should inconvenience them, but we gladly accepted their invitation to go again.

About four weeks ago the uncle of one of the schoolgirls came to ask if she might go home for a visit of a week or so; and it was arranged that Mrs. Turner and I should go and bring her back. It was a lovely morning when we left in a cart for the village, about twenty *li* distant. We enjoyed the riding and walking so much. At the entrance of the village we met Ying-tsï (that is the girl's name) and her brother, on their way to meet us. The people showed us much hospitality; directly we got in they brought us tea and dates, and about half an hour afterwards they brought in dinner—quite a grand spread. First they gave us cakes made of millet, with finely-chopped carrots inside; they were really very nice; then some more dishes, all done up in thoroughly Chinese style—meat, potatoes, cabbage, bean sprouts, and various other things all done up together. I assure you we enjoyed it after our journey, and did full justice to the good things set before us. We were not able to stay more than two hours with these kind people, because of the distance from home, and we were obliged to get in before sunset, as the city gates are closed then. Altogether we had a very happy day, and I trust the impression made will be lasting.

I think a great work might be done in these villages. The people are so simple and kind-hearted, and do not seem to have the prejudices that the city people have. When I am able to speak well enough, I hope to have regular days for visiting them. We have cause for great thankfulness to our Heavenly Father for opening up these places, and causing the people to be willing to listen to the Gospel. We do indeed praise Him for what He has done, and trust that in the future still more blessing may attend the efforts of His servants to extend CHRIST'S kingdom in this land.

When I go among the people it makes my heart ache to find so many who know nothing of JESUS and His great love to them. If some of our friends at home could see them, and be made to realize how sad their state is, I am sure they would be roused to more earnest prayer for heathen lands.

We are thinking of removing from this house soon—the thieves are so constantly coming in, and it is not at all pleasant. We have been looking at a house opposite Dr. Scholfield's, but are not quite sure of getting it yet. Miss Lancaster is going to write, and I expect will tell you all particulars.

FROM MISS LANCASTER.

T'AI-YUEN FU, *January 6th.*—I think Miss Kingsbury has told you of our trouble with thieves. Eight times have they entered our premises in ten months. I found a man in our kitchen at ten o'clock one night. No help being at hand, I chased him, and dealt a few heavy blows; but this does not seem to have had any effect, as twice since has our house been entered. The last time a large hole was dug in the kitchen wall. We think it best to seek another house, and have almost settled on one. Dr. Scholfield and Mr. Landale are kindly helping us in this matter.

The school appears to progress steadily. We have taken in a little child whom Mrs. Turner has supported from infancy, and hope soon to take in one whom Miss Horne handed over to us when she left.

I have been thinking seriously of giving up teaching the native books, and would like your judgment before doing so. The girls do not like them, and my own opinion is they will never need them. All the elder girls are able to cut out and make their own clothes, shoes, and stockings. They cook their food, and wash their clothes. Do you not think reading, writing, arithmetic, singing, Bible history, etc., sufficient for their need?

I have no doubt that four of the girls are Christians; but they are very weak, and often doubt themselves. I have mentioned the subject of baptism to them, asking them to think the matter over and pray about it. If any of them come forward of their own free will, an opportunity will be afforded them of professing CHRIST openly.

You will be glad to hear that the LORD is helping me with the language. Although little leisure is obtainable for study, He knows all about it, and will not expect impossibilities.

Brief Notes.

Mr. GEO. PARKER writes from Ts'in-chau (KAN-SUH province) on February 17th, "We had concluded that my wife would have to be alone during my next journey. The LORD has vouchsafed us an agreeable surprise in the arrival last week of Misses Wilson and Jones. Mr. King escorted them hither, and left the next day for Si-gan Fu (SHEN-SI).

"I start for Kia-yuh-kwan in the extreme N.W. of this province next Tuesday (February 21st). During the journey I expect to visit Ning-hia Fu; as it lies low, this is a good time of the year to visit it; it is only twelve days' journey direct from Ts'in-chau."

Miss WILSON writes from the same station on March 1st: "We felt it hard to leave the women of Han-chung, they receive us so heartily, and come to call upon us. A Sunday-school, begun two weeks before we left, proved quite a success. Mr. Parker expects to be away from home about five months, and we are glad to be here in Ts'in-chau with his wife. We have been dining to-day at the house of one of the Christians; the other one has gone with Mr. Parker. I am not able to do so much here as at Han-chung, but Mrs. Parker helps us with the dialect. Miss Jones will soon be understood here. I am teaching the servants to read. Mr. Parker's journey brings the outer part of the Chinese Empire very much before us, and we are longing that the name of CHRIST may be proclaimed there."

Miss JONES also writes from Ts'in-chau: "Mr. and Mrs. Easton and I had such a pleasant journey to Han-chung. I enjoyed it very much, also my first Christmas in China, which was indeed a happy one. On New Year's Day Miss Faussett was with us, letters also came, so that I scarcely realized that it was the beginning of a new year. I enjoyed very much visiting with Miss Wilson in Han-chung; it seemed right, however, to come on here. I feel better able to study in this bracing air than when at Han-chung. I have a good teacher, and dear Mrs. Parker is a great help to me. I quite hope the LORD will save our servants; they like to be taught, and I overheard one of them say, Ie-su ai o (JESUS loves me), while sweeping the room.

"The other day we went to a small village not very far off. The people were very glad to see us, and wondered why Miss Wilson had not been to see them during the summer. They asked us to come again soon, saying, 'We love you, and look after you until you are quite out of sight, and then hope you will soon come again.'"

Mr. EASTON writes from Han-chung Fu (SHEN-SI province), "I do hope some of the seventy may be qualified medical men. Numbers of people continue to come for assistance, but the amount of good we are able to do is sorely limited by want of medicines and professional ability. I think it probable that the natives would do much towards the expense of a hospital if we had the men and appliances for it. Diseases of the skin, eyes, and lungs appear to be the most common here. Opium poisoning is still very common; we have sometimes two or three cases a day, and ocasionally in the night; we save numbers of them, but many die—sometimes in our hands—when perhaps the stomach pump and other appliances might have saved them.

"We continue to have good meetings on Sundays, and prayer meetings, etc., during the week. We have four new inquirers, and my wife is kept engaged by receiving and visiting the women. Many visitors come, and during the temple festivals in the neighbourhood we had crowds in our enclosure listening from morning till evening; but we must have a place on the main street for preaching if possible."

Mr. LANDALE writes from T'ai-yüen Fu (SHAN-SI province) on March 7th: "We intend to baptize two of the girls to-morrow. When Mr. Drake returns to P'ing-yang Fu, I am thinking of going down with him for a few weeks' change of scene: I have long wished to meet the believers there. Dr. Schofield will attend to business matters in my absence. I don't expect to be away more than a month. My little daughter is thriving capitally, she seems a strong, healthy child, and Mrs. Schofield is very kind to her. I wonder if you will really make out your visit to this province."

Dr. SCHOFIELD writes from T'ai-yüen Fu on March 16th: "The number of in and out patients is steadily increasing. We generally have ten always on the premises, and about seventy out-patients every dispensary day. I am praying as to the matter of funds, and hoping that perhaps the Lord may lead some of the Chinese soon to contribute towards the purchase of medicines, etc. We shall have to build a new waiting-room, or enlarge our present one, as there is not room enough to seat all the men for the address. We are very happy in the work, and I feel more thankful every day for the privilege of being permitted to work for the LORD when the need is so vast. My dear wife helps continually in the work, on out-patient days giving medicine to the women, and also in trying to put the Gospel before them; she can make them understand a little now. Lately she has been out visiting some of my patients in the city with Miss Kingsbury. Here, too, there is a good opening for Gospel work, which they are trying to use. You will doubtless have full account of the baptism of the two girls. It was one of the happiest days of my life, and well worth the journey from England to see. I hope and pray that many more may come forward this year. I need not say we pray continually for you, and hope to see you ere long. We feel dear Mrs. Landale's loss more and more. All here are well, through GOD'S mercy. Mr. Drake has returned to P'ing-yang Fu, and Mr. Landale accompanies Messrs. Pierson and Stimson (American missionaries) on a tour of inspection in the plain of T'ai-yüen, intending also to visit P'ing-yang Fu."

Miss LANCASTER writes from T'ai-yüen Fu on March 10th: "Many thanks for your kind note and the remittance. The LORD is indeed true to His word. We have been here now one year, and have lacked nothing. I am sure your heart will rejoice when you hear that last Wednesday Mr. Landale baptized two of our girls, the first-fruit of many prayers in T'ai-yüen. Another, who would have been baptized, has had to leave for P'ing-yang Fu; I expect Mr. Turner will baptize her shortly. Others we hope will soon follow. We are hoping and praying that this may be the first droppings of showers of abundant blessing. We have been praying for some time about the future of one of the girls, and now it seems likely that she will be betrothed to a Christian native helper in Tientsin. We take this as a decided answer to prayer. We hope that another of our Christian girls may be directed in the same way.

"Probably Mr. Pigott will be telling you of our happy meetings of yesterday. About forty were present in Dr. Schofield's waiting-room, where we hold our services. Immediately following, a woman's service is held in our house. Yesterday we had about twenty-four women and girls. One woman was greatly interested, and remained after the meeting was over to hear more. Evidently she heard the Gospel for the first time. We still continue to pray for the 'other seventy.' Little baby Landale is getting on famously, but we miss her mother sorely. The LORD is helping me more in the language, and blessing me with great joy and happiness in the work."

DEPARTURE OF MISSIONARIES.

OUR readers will be glad to know that the desire expressed by Mr. Easton, for medical missionaries for the work in Western China, will soon be to some extent realized. Dr. Wilson and Dr. Edwards, two fully qualified medical men, have given themselves to the Lord's work in China; and hope to leave England with Mr. Baller about the 16th inst. Meetings have been held in different places to commend them in prayer to God, for their voyage and work, to which we shall hope to refer in our next number. Meanwhile, we would desire that earnest prayer be made for them by all the friends of the work.

China's Millions.

Confucius.

Mencius.

TRADITIONAL LIKENESSES OF TWO CHINESE SAGES.

The Far West.

FROM THE CAPITAL OF KWEI-CHAU TO THAT OF YUN-NAN.

THE RECORD of this journey will be interesting to our readers, principally as another evidence that GOD has really answered prayer, and opened up the length and breadth of this land. Two young missionaries were commended in England to the Lord for their future service in China, in January, 1881. In January, 1882, they were leaving their distant post at Kwei-yang Fu, the capital of the KWEI-CHAU Province, about 1,500 miles from Shanghai, for the yet more distant capital of YUN-NAN. As may be supposed, their knowledge of the language was yet imperfect; for nearly half of the twelve months had been spent in travelling, first from England to China, and then on to Kwei-yang Fu, which they reached on June 21st, 1881, after storm and shipwreck, and, in the case of Mr. Andrew, after an attack of small-pox. And yet they were able to journey alone in January, 1882, and to find quarters for themselves in the city which we hope will be their future home. May we not well thank GOD and take courage?

And shall we not help our brethren by our prayers, that the colportage which will be their principal work at first, may be abundantly blessed, and may prepare the way for further successful labours? It will be noted that in the extracts from the diaries which follow there are encouraging tokens that previous work of this kind has not been in vain. One man to whom a New Testament

had been given inquires for the Old Testament. Another who first heard Mr. Broumton preach when on a similar journey, and bought a Gospel, visits Mr. Broumton at his home to hear more and buy more books. And now he shows kindness to the travellers, and gives every indication of no passing interest. Further on, several persons are found, without search, who had met Mr. Broumton, or Mr. Geo. Clarke, or both on various journeys—they also buy more books and show real interest in the truths they contain. Without these encouragements we know that GOD'S Word cannot, and does not, return to Him void; we are thankful, however, for these and similar indications, which now, thank GOD, are meeting us frequently and in increasing numbers in nearly every one of the recently unoccupied provinces of China.

FROM MR. GEO. ANDREW.

KWEI-YANG FU, *January 18th*, 1882.—Before leaving with Mr. Eason for Yun-nan, I would like to strike a note of praise to our HEAVENLY FATHER for all the joy I have experienced here. We have had happy fellowship with Mr. and Mrs. Broumton, and have been greatly blessed: CHRIST has reigned here. My knowledge of the language is but limited, but I shall improve. If I cannot speak much, I can sell books, and by-and-by speak of CHRIST.

January 20th, 1882.—We left Kwei-yang Fu this morning. Mr. Broumton came with us some distance out of the city, and parted with regret, as our fellowship had been very sweet. The forenoon was dull; but about noon the sun came out, and we had warm walking the rest of the day. Many of the houses by the roadside are built of mud and straw; many, too, I saw in ruins. The people seem poor and very lifeless. Many persons spoken to were unable to read, so would not buy books. By about five p.m. we arrived at Tsing-chen Hien, very tired and very thankful.

January 21st.—Found there are two cities here, the old and the new. The Romanists have a prominent building near the west gate of the new city. Left about seven a.m. Much of the land in to-day's journey showed signs of having been cultivated some time, but is now full of coarse grass. Many of the hills are just huge masses of rock. Towards evening we arrived at Gan-p'ing Hien. Market was being held, and many *Miao-tsï* being present, the scene was considerably enlivened.

January 22nd.—This morning my feet were so bad with the unaccustomed walking I could not stir out. Mr. Eason went on the street selling books with the colporteur.

January 23rd.—We left early, and about noon passed a large district covered with the tea plant. A merchant of Gan-shun Fu travelled with us to-day. His name is Tsan. Some time ago, when Mr. Broumton was on a journey in the south of KWEI-CHAU province, Mr. Tsan heard him preach, and bought a Gospel. He was much interested in what he read. Being in Kwei-yang Fu last week, he saw the preaching hall, and entered. He had some conversation with Mr. Broumton, and in the evening came to the Mission House and bought several hundred cash worth of books. May the LORD bless them to him! To-night's resting-place is Gan-shun Fu. No view of the city can be obtained from the outside, as it lies in a deep hollow. The main street is busy; and doubtless this would be a fine place to open a mission station. The Romanists have many converts here.

January 24th.—We saw many *Miao-tsï* to-day in various dresses. Some did not seem either to shave their heads, or wear the queue, but had their hair fixed above the forehead (projecting a little) in the form of a cone. In the afternoon we arrived at Chen-ning Chau. The road from Kwei-yang Fu to this place is quite level. A man came to our inn during the evening wanting the Old Testament. Mr. Mesny had previously given him a copy of the New Testament, in which he was much interested, though he did not seem to understand very clearly.

January 25th.—Owing to a heavy thunderstorm which visited us last night, the roads were very dirty. My feet being better, I was able to walk. The country is very rocky, some of the peaks being high and conical. We crossed several steep hills; the roads were very rough. At a village called Hwang-ko Su, where we rested about the middle of the day, is a pretty waterfall. The late Mr. Margary said it was 140 feet deep. Owing to the rain there was a fair quantity of water, so we had a delightful view. Several of the villages we passed have walls. In the afternoon Po-t'ung came in sight, and here we are for the night.

January 27th.—After leaving Lang-t'ai T'ing we ascended a range of hills, which Mr. Margary estimated at 3,400 ft. Met men and women carrying coal down to the city. At one spot by the road-side a little earth had fallen away, exposing coal to view, at a depth of 2 in. to 3 in. from the surface. Much of the land in the valley is cultivated with the sugar-cane.

February 4th.—To-day we entered the province of YUN-NAN, and towards evening arrived at Ping-i Hien, our resting-place. There is a Roman Catholic chapel here.

February 7th.—The road to-day was more level than those we have travelled on for some time. All along there are small guard-houses, like those between Chen-yuen Fu and Kwei-yang Fu—they are distant from each other about three or four *li* (a mile or so). From the top of a hill we saw several large sheets of water some distance away. In the afternoon we descended into a large plain, much of it being cultivated with beans, the poppy, and rice. Small hamlets were scattered here and there. In the plain stands Chen-yih Chau, our resting-place for the night. Just outside the last gate is a small river. There seems to be some trade done in the city. Many of the houses are built of mud bricks, and have upper stories. Soon after arriving, we went on the streets and sold a number of books.

February 9th.—Spent last night at Ma-lung Chau. To-day we had a journey of eighty-seven *li* (29 miles), over a fairly good road, though much cut in some places by the ponies. During the last two days we have met many men and ponies bearing salt towards KWEI-CHAU. In the afternoon had one steep hill to cross, and soon after found ourselves at I-lung Sï, where we stayed for the night.

February 10th.—Off before sunrise. The heads of three robbers were hung by the roadside as a warning to

evil-doers. The day was very hot, and we were rather tired when we arrived at Yang-ling, a fairly busy place.

February 11th.—We commenced our journey before daylight; the moon was shining brightly when we left. The streets were deserted, and the furious barking of the dogs our footsteps had aroused, with the tinkling of pony-bells in the distance, were the only sounds which broke the silence. We entered Pan-k'iao about noon, but heavy rain setting in, we were prevented from doing any work. We saw many women with goitre, which the natives ascribe to eating salt.

February 12th.—From Pan-k'iao to the capital the roads are paved. We arrived at Yün-nan Fu about noon. There is a long suburb outside the south gate. Business seems brisk, the streets being full of people. We are very thankful to GOD for all His leadings. He has given us all we needed. Praise be to His holy name for ever and ever.

FROM MR. ARTHUR EASON.

Monday, January 23rd, 1882.—We have been now three days on our journey from Kwei-yang to Yün-nan and are now at Gan-p'ing Hien. The scenery becomes more interesting as we proceed. We saw to-day a number of young trees, of which this province is very destitute. Also we noticed the houses are better built than those seen previously, and the villages show signs of prosperity. We met a man to-day who said he had heard the Gospel several times from Mr. Broumton, and wished to understand more of it, that he might answer any objections his friends might make. I understood him well, as he spoke very distinctly, and I was able to make him understand me. I enjoyed meeting him, he seemed so straightforward and genuine. He came up with us again at the next village, and insisted on my riding his mule. We parted at Gan-shun Fu. May the Lord lead this man into the full light and liberty of salvation!

January 24th.—Leaving the city, we met many going to the market, carrying sacks of rice, vegetables, and fowls, or leading pigs. Among them were some people of the aboriginal tribes of *Miao-tsï* and *Lo-lo.* The women of the latter wore a pretty dress; a cloth tastefully folded and variously adorned covered their heads; and a short bodice, open a little in the front, ornamented with needlework on the sleeves, which were tight-fitting. Below the bodice was worn a short shirt, embroidered (or with flowers woven into the material, I could not tell which) from the bottom nearly to the top, and generally reaching to just below the knees, some to the ankles. They do not bind the feet. Some wore sandals made of straw—others shoes. We arrived at Chen-ning Chau about four o'clock, and as it was early, we went on the streets to sell books, after having a talk with our landlord about the Gospel. This place is very dead; we could only sell a few books. The Romanists have a hall here.

February 2nd.—We had difficulty in persuading our coolies to go on yesterday; but we prevailed at last, being anxious to reach the capital of Yün-nan before the Chinese New Year. On the route we saw plots of ground cultivated with the poppy, which was just showing small leaves above the ground. We reached Ih-tsï-kong, a small town thirty-five *li* from the borders of Yün-nan.

February 3rd.—During the night snow fell to the depth of one and a half inch, and as it continued, our coolies refused to go on, so we had to remain here all day. We did various repairs, and made up our accounts, so the day was not lost. We are thankful for our shelter, and for the many comforts we have received from the hand of our God.

February 7th.—At the northern end of the great beautiful plain through which we passed, we entered the gate of a busy little city called Chen-yih Chau. The shops were good, and there were plenty of people about. After a little rest, we went out and sold books to the amount of 300 cash, in about half an hour. We could have done much here, but had not time. We met several persons who had seen Mr. Broumton and Mr. Clarke when they passed through, and who seemed to be really interested in the doctrine, and bought more books.

February 12th.—To-day, when about twenty *li* (nearly seven miles) from the capital, we came in sight of the lake which lies to the south of Yün-nan Fu, surrounded by hills. For some ten *li* the road was over level ground, which skirts the lake, and then enters the large suburb which lies outside the south gate. We passed through it, and entered on the main street, which was thronged with people. The city seems, if anything, busier than Kwei-yang Fu, and the shops are good. Very little notice was taken of us as we passed along. After some difficulty we obtained fair quarters in the suburb outside the south gate.

During the afternoon we had some reading and prayer together, and the LORD seemed specially present, as though He Himself came to welcome us to our sphere of work. I could not but think how foolish in the sight of the world was our undertaking. Coming to a large city, two raw recruits, scarcely able to speak the language, and how foolish and helpless every way. We read 1 Cor. 1st and 2nd chapters, and rejoiced in spirit that "GOD hath chosen the foolish things and the weak, and the base, and the things which are despised, and the things which are not. . . . that no flesh should glory in His presence." My first impressions of the city are most favourable. Our coolies behaved very well.

Thanks be unto the GOD of all mercies, who has thus far led us, and given us help in all things.

Yun-nan Province.

From a Letter to Mr. Cameron, dated Ta-li Fu, February 3rd, 1882.

By Mr. G. W. CLARKE.

BY OUR coming to this place my wife's health has been restored, and we have been enabled to open a station here, also to do some work. We know we have been led of GOD, for we have tokens of His presence. The LORD has been, and still is, with us.

We came to this city perfect strangers, and our only servant was an unconverted man. Our first house was inconvenient, but we remained about five months in it, as there were difficulties in the way of securing a more suitable one. Just before the expiration of the stipulated time (six months), we were able to rent from a literary man a more convenient house, in rear of the one we then

occupied. The monthly rent is 2,400 cash (about 10s.), but we had to expend thirty taels (a little over £8) on needed alterations; these, however, have made the place very comfortable. We have been helped to make a good impression, so that no "*yiao-yien*" (agitating reports) have been spread about us. Visitors come to see us freely, and many of them ask for medicines. I have not yet left the city to do country work, not having been in a position to do so; and, further, little Mandarin is understood by the country people. Their language is somewhat different from Chinese, and is called Ming-kia. Fortunately, I have with me engraved blocks for printing, and am able to buy suitable paper in the city; so I have already struck off and circulated 3,000 Gospel books. These have had a wide circulation, as many persons from afar attend the fortnightly fair held here. The books reach hundreds of places, and I trust the knowledge of the truth will be widely spread by them. As the Bhamô trade is done at Hia-kwan (a town, and lower customs' station on the main road through YUN-NAN, ten miles south of Ta-li Fu), it is difficult to find any one here who has reliable communications with that city.

It is pretty well known now that we are not Roman Catholics. We have opened a boys' boarding-school, and have three pupils; but expect several more when the New Year's festivities are passed.

Si-ch'uen Province.

BURNING OF FAMILY IDOLS DURING AN ENCOURAGING VISIT TO NORTHERN SI-CH'UEN.

By Mr. James Cameron.

IN NOVEMBER, 1881, I returned to Han-chung Fu, a prefectural city in the south of the SHEN-SI province, intending to remain there some time, as I had now finished the work I had undertaken for the British and Foreign Bible Society in this province. My purpose was to rest awhile, to see Mr. King's work in the city and in the surrounding villages, and to give him some help until the arrival of reinforcements; then to go elsewhere and settle down. The thought that my wanderings were now terminated gave me joy, and I looked forward with pleasure to the months I hoped to spend in a place where the work had been so very encouraging. Thus man proposes.

A few days later, a visitor from North SI-CH'UEN arrived, a brother of Mr. Ho, the native assistant here. This man was the bearer of a letter from a schoolmaster near their home, and one who in years gone by had been led to become a vegetarian through Mr. Ho. Verbal requests were also borne by him from their blind old mother and many neighbours and friends. All united in earnestly entreating Mr. Ho to pay them an early visit, as they were anxious to hear from his own lips the cause which led him to renounce his former tenets, and his reasons for now becoming a disciple of the LORD JESUS. They thanked him for the tracts and books he had sent them on former occasions, and mentioned that they had been carefully read and were much liked, but stated that there were things in them they could not understand. On that account, also, they much desired his coming, to explain what was at present beyond their comprehension. Mr. Ho brought this letter and its bearer to Mr. King and myself immediately after the Sunday morning's service. We read the letter, and then had a long talk with the bearer, after which we asked Mr. Ho what he thought about the request. He said that ever since his conversion he had desired much to revisit his home, in order to preach the Gospel to his own family, and to other friends who had been influenced by him when he was a believer in vegetarian doctrines, and promulgated them; but that he had all along felt that he knew too little to undertake this work. If, however, one of us could now go with him, he would be satisfied.

It was impossible for Mr. King to leave his station at that time, Mr. Ho therefore asked me if I would go. This request brought about quite a revulsion of feeling. It had taken me a long time to make up my mind to undertake settled work, and now, when I had done so and I attempted taking root, my plans and purposes were immediately upset! Surely, I thought, the Lord means to teach me by this that as my work has hitherto been itinerant, so it will continue to be to the end. We made it a matter of special prayer, and on Wednesday evening I announced my intention to accompany the brothers to their home. Both of them were delighted.

A TRYING JOURNEY.

We at once made preparation for our journey, and started in the afternoon of the following day, none too soon, as it appeared. I had to be back in Han-chung Fu within a month to attend a conference. Had we delayed our departure two hours longer we should not have gone, as it then began to rain, and continued to do so for the next three or four days. But being on the road, and pressed for time, we travelled each day as far as the bad roads would allow us, though at times drenched to the skin, and all the time with shoes and stockings soaking wet. The inns, too, were often miserable, but we were happy: we could buy charcoal and have a good fire, and we had often good opportunities of speaking to the lodgers and inn-keepers about JESUS. It did us good to have so many to listen with attention to the good news, and to show their interest by the number of intelligent questions they asked about it.

On the road our daily custom was to give sheet tracts away for pasting on the walls of inns and other houses close by the roadside. In the market towns we posted them ourselves in suitable places, carrying paste for that purpose. We also sold or gave away many in each town, and preached, too, whenever we had the opportunity.

My companions had many fears that our progress would be prevented by flooded rivers, especially by one in SI-CH'UEN, which had to be forded many times, and the few travellers and others questioned about it only confirmed such fears. But I generally managed to cheer them, suggesting that it would be soon enough to entertain that idea when we came to the impassable obstacles. We had some difficulty at one river, but we landed on the right side of it nevertheless, although the teacher had to dry all his clothes and I had to sleep in hired bedding. I used two wadded coverlets, as they were too short and narrow for a six-foot highlander; but what they lacked in breadth and length they more than made up in rags, dirt,

and weight, and they were said to be the best the house possessed. Stern necessity is a grand

ANTIDOTE FOR FASTIDIOUSNESS,

as some of my friends once proved when travelling in the Canton province. They had to pass a night in a small open boat, and got a quilt from the boatman which they hardly thought clean enough to lay on the top of their shoes, but long before the dawn of day they gladly drew it up and tucked it in about their necks, just as if it had been the blankets on their own comfortable beds at home. On crossing the watershed, we were surprised to find that the SI-CH'UEN side of it had had a light fall of rain, so the river was still fordable, but the water icy cold, and frequently fording it was no pleasant pastime in mid-winter. On the eighth day from Han-chung Fu, we arrived early in the morning at Mr. Ho's county town,

LAN-KIANG HIEN.

Here we spent the greater part of two days, and had many opportunites of preaching—the first day inside the city, but the second in the large suburb where their fairs are held. It being fair day, we sold some books and tracts, and had an ever-changing audience to preach to. In the evening I sent Mr. Ho and coolie on before, as I wanted to put up at a place thirty *li* off, so as to be in time for the fair at his town two days later. I was detained myself by the arrival of men sent by the official to examine my passport, and to offer me an escort for the remaining part of the journey. This honour I declined with thanks. Their coming attracted the people, so a large crowd of very respectable men filled the large front room of the inn, while others stood on the street. They were most civil, and listened attentively to the message of love and mercy. Many intelligent questions were asked by them about the Gospel, and also about the difference between us and the Roman Catholics. The latter have a small chapel in the city, and have a few converts there, and in the surrounding towns.

When my passport was returned to me from the *Ya-men*, I bade them adieu, and then had to press forward, as it was late. Mr. Ho waited for me some distance beyond the city, so we got over the thirty *li* well (although twenty of it had to be done in the dark), as he was well acquainted with the road. We arrived at his village after dark on the second day from the Hien, and got quarters in an inn belonging to a relative of my companions. They knew we were coming, as the brother had gone on from the district city to announce our approach. That evening we had a few visitors; but on the following day the fair was held, and I was astonished to see the vast assemblage of people. There were thousands on the street, and it is said to be so each fair day, which means ten times a month.

THE TRUE RICHES.

Many old friends recognised Mr. Ho, and were glad to see him. Some, in fact many, asked if he had made his fortune, and how much it might be, etc., etc. I pitied the poor man, and just thought how difficult it is for Chinese Christians to be satisfied with daily bread and suitable clothes for present wear, since they would have to undergo such questionings, and worse, by their own families and friends. He, however, told them that although he had not made what they looked upon as a fortune, yet he *was* rich, in having the true GOD for his FATHER. After receiving many visitors in the inn for some time, we decided to go out. In front of a temple we found a large open space, and here we took our stand, spread out our books and tracts, and this soon attracted many round us.

MR. HO PREACHED

to them for a long time, and most earnestly. He began his discourse by telling them that he was no stranger, for, with the exception of the very young, they all knew him and his family; that having been born and brought up in their midst, many knew what his early life and training had been, and what his religious zeal was, in fastings and chanting of prayers, as well as in the worship of ancestors, etc. Now, he had renounced all such practices, since he knew they were powerless to save the soul from hell, or to give it peace here upon earth. That peace he now possessed, and that salvation he was assured of. He then told them how it might become theirs, and how much they stood in need of it, although they knew it not. GOD'S love to man, as manifested in sending CHRIST to take the sinner's place, had marked prominence in his address. Another point he laid stress upon was that this Gospel we preached was no foreign doctrine only suited to the requirements of one particular nation or race, but that it was the one thing that met and satisfied the needs and longings of every soul; and, further, that those who believed it did not become foreigners, but remained citizens, and, in fact, became more loyal subjects, as well as better husbands, fathers, and sons.

When he had finished, I spoke to them for some time. Many, I saw, listened throughout with attention, but others were apparently indifferent. At the close we had numerous applications for tracts and books.

MR. HO'S BROTHER'S HOME.

In the evening we went to the brother's home, four or five *li* from the village, a nice farmhouse on the side of a high hill. Our coolie and baggage had been removed there early in the day by another brother, and Mr. Ho's son. On arriving at the house I was pleased to see some weather-beaten Gospel tracts on the wall on each side of the doorway; but on entering, right in front stood their idol shrine with its three idols, and all other needed appliances used in worshipping them. Several scrolls hung or were pasted on the wall.

Mr. Ho and his two brothers gave me a hearty welcome. The mother lives with the youngest son, as he is the only one who now has a wife. The wives of the three eldest are dead; two of them died many years ago, but the third is dead only a few months, and since then the husband has been away, so I did not see him. When Mr. Ho's son came in, he, as in duty bound, paid his respects to his father and myself by the customary bowings and head-knockings, in which the idols were also included. This shocked his father much, and he tried to prevent it; but expostulations and commands had no effect.

We spent a pleasant evening with the family, and with several neighbours who called to see us. The chief topic of conversation was the Gospel, to which they listened with attention. The following days were spent in visiting, or receiving visitors, and we had many long talks with them in their own homes, as well as in the house of my host, about the good news—salvation for man. In the evenings we gathered around the fire, as the nights were cold. They are fortunate in having plenty of wood on the hill, and the proprietor allows them to cut down all withered trees and branches.

BURNING AN IDOL.

On the third evening several came to have a long chat. Mr. Ho spoke to them at some length, and they were quite interested. I then spoke, and in the course of conversation laid my hand upon the shoulder of the younger brother of our host, and said to him, "Were I to throw

you into that fire, what would you do? Remain in it till you were burnt, eh?" "No, certainly not." "Now suppose I took an idol off that shelf at our back, and threw it in, would it come out do you think?" He did not know. "No, I am sure it would burn; and if so, how can it be a god, or how possibly save or protect you when it cannot do so for itself?" Thereupon Mr. Ho rose, went over to the shrine, and took an idol down, saying, "We will just see what it can do." Our host, in fear and excitement, besought him not to touch them, but it availed him nothing.* Over it was brought, and when he had reseated himself he said, "Of course it will burn." He then held it well in the light of the fire and turned it slowly round, requesting them all to look well at it, and further asked if they knew what god it was. "Oh, yes," they all knew it, "it was the goddess of mercy." "Yes," he replied, "it is so; and being a piece of wood will burn; so here goes the test," and on the fire he put it, face downwards. There was

BREATHLESS SILENCE

for a little, until it began to ignite. On seeing this the host called out excitedly, "See! see! it burns, it burns!" Silence again obtained for a time, and all eyes were still fixed upon the burning idol, when lo! there rose from it a pale blue flame. Our host became quite troubled, and in fear shouted, "Look! look! see the blue flames." "Yes," Mr. Ho sarcastically replied, "see it, that surely is the god, now take (addressing his brothers) a little spirits and put it in the fire and you will quickly have plenty of blue flames." All assented to the correctness of this remark.

We both now tried to impress upon their minds the folly of trusting such gods or fearing them either. As the idol burned away all restraint was removed, and the conversation became general; many cutting remarks were made about their late honoured goddess. "See," one would say, "it just burns like any other piece of wood." Another took the tongs and turned it over to let the fire have a better hold upon it; one even had the temerity to spit upon it. But the climax was reached when "mine host" lifted the tongs and caught the head of the idol and it came away a charred cinder. This set every one laughing, and for the rest of the evening there was not the faintest appearance of concern upon any. All agreed that the idols were useless, for had this one had power it would have struck our friend dead, or in some way wreaked signal vengeance upon him; but no, there he sat as hale and hearty as before.

On their confessing their belief in the folly of worshipping idols, we warned them against going to the other extreme; that is, of thinking there was *no* GOD. There certainly was a GOD, and Him they ought to love, serve, and obey. He was the Creator and Preserver of all. This GOD we worshipped daily, and we came to beseech men to worship Him too.

The conversation was continued for the rest of the evening, and during the supper hour. They spoke freely about how bound they were, as a people, to custom; and how impossible it seemed to be for any individual to have sufficient courage to stand out against the persecutions of family and friends. We of course told them of Him who gives strength to the weak; and pointed out how foolish it is to fear man, who can only annoy or distress for a time, and to forget as well as disobey the One who had life and death at His command. They seemed to be much impressed by what they saw and heard; and I trust the LORD will lead them and others through it to the knowledge of Himself.

While Mr. Ho was seeing the guests away, one of his brothers went to the shrine and took an idol down, saying,

"I ALSO WILL BURN ONE."

Upon this his nephew said to him, "No, you had better not." If he (meaning his own father) does so I cannot oppose him, but don't you attempt it. The idol was at once returned to its place, and he sat down.

On the father's return he took both idols down and said, "Several generations in our family have worshipped these, but I am determined they shall be worshipped no more." Before the last was consigned to the flames, curiosity quite mastered their fears; so they proposed to dissect the god. He was laid on the table, and the plug removed from the cavity in his back, when appeared the representatives of all the internal organs. These were carefully removed and laughed over, as one after another commented upon them. Silk threads were said to represent intestines, while several seeds did duty for heart, lungs, etc. The silk our hostess kept, as it could be used for sewing; but the rest of the things were given over to the fire with the idol. All traces of idolatry were then removed and destroyed. The host said smiling, "Well, that was a dear fire, those idols cost a large sum of money."

Next morning I was pleased to see them paste sheet tracts upon the wall where their idolatrous scrolls had so lately been. Any person coming now to the door must see the outward change, and I trust that in the case of some of the inmates the change is deeper. A tailor who worked in the house, and our own coolie, as well as the other members of the family, declared that after this they would never worship idols again. The tailor goes out to work from house to house, so he will spread what he heard and saw. May the LORD open many hearts to the Gospel.

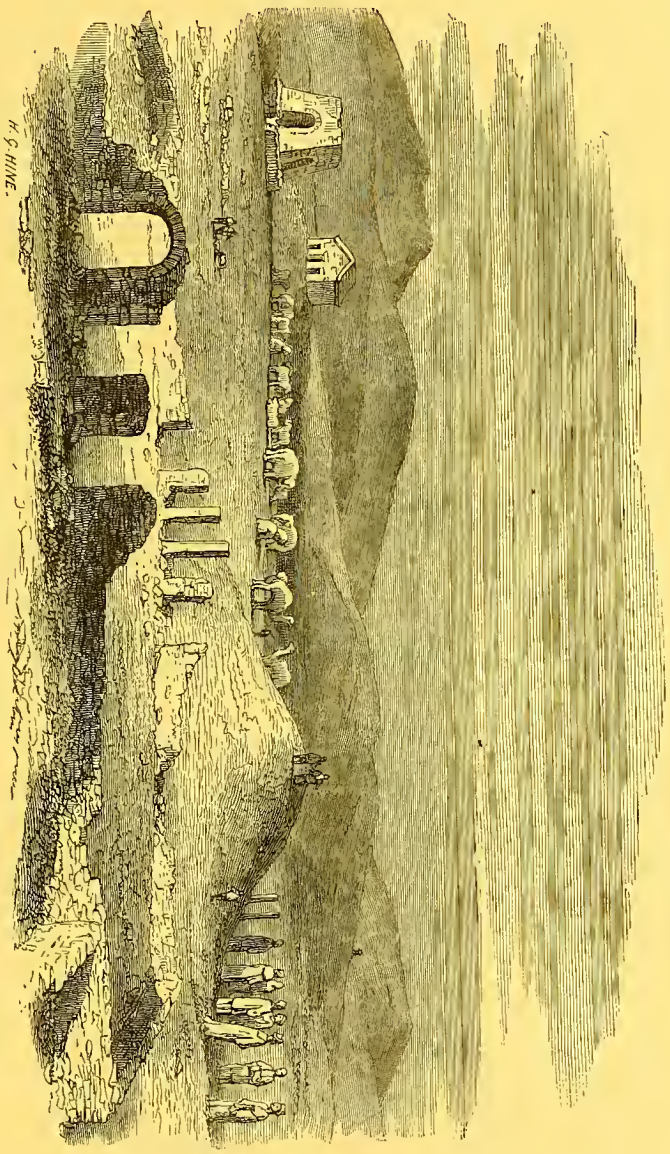
FURTHER DESTRUCTION OF IDOLS.

Mr. Ho a day or two later went to his own house, and there destroyed several idols, also ancestral tablets and scrolls. He said his people were so stupid, that if every trace of idolatry was not removed they would still be held in bondage.

I spent another market day in the village, and had many to listen to the Gospel. I sold also many books and tracts, and before leaving gave all that remained over. After I left Mr. Ho made a longer stay, as he wished to see more of some friends. We were both much encouraged by what we saw and heard, and I trust that it is the beginning of better things for North SI-CH'UEN. The distance from Han-chung Fu was 600 *li*, (about 200 miles) and over a mountainous country, but what of that? In that part of the province there are scores of thousands of precious souls! Do we not need to lay to heart the words of our LORD in Matt. ix. 37, 38?* Compassion leads to prayer; and much real, earnest prayer to work. Pray for us and for all similarly engaged.

* As the elder brother he had legal power to deal with any property found in his younger brother's house.

* "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."



TOMBS OF THE MING DYNASTY, NANKIN.

Si-ch'uen Province.

FROM MR. DAVID THOMPSON.

THE FOLLOWING interesting extracts from Mr. Thompson's letters give a brief account of his progress from I-ch'ang in HU-PEH to Chung-k'ing, the Liverpool of Western China, and thence to Chen-t'u Fu, the capital of SI-CH'UEN, which is not only the largest, but is also one of the most important provinces in the Empire. We are thankful that Mr. Samuel Clarke succeeded in obtaining such suitable premises in the capital. At the time of Mr. Thompson's writing Mr. Clarke was in Chung-k'ing, doing Mr. Riley's work, while the latter went to I-ch'ang to be united in marriage to Miss Kidd. On the return of our brother and sister to Chung-k'ing, Mr. Samuel Clarke would be free to resume his work in Chen-t'u Fu; and we ask prayer that he and Mr. Thompson may be greatly blessed in their labours there.

OUR JOURNEY from I-ch'ang to Chung-k'ing was one of the most pleasant I ever took. We found a nice boat, embarked the same afternoon, and had a happy time. The journey is really a very serious one, attended with many dangers, but our GOD and FATHER kept us in safety, and almost all the way in peace of mind—once or twice the tow ropes gave way in critical places, and I cannot say that I was altogether happy or at rest when tearing down the rapids, apparently at the mercy of the waves.

About nine days after leaving I-ch'ang, we had our Christmas dinner on the Upper Yang-tze; and gave ourselves up to Him for His service more fully than ever before. God was very near.

On the way, we often went on shore and spoke to the people, selling or giving away books. Miss Kidd went to the women and I to the men; and everywhere the people treated us well. Our boatmen were also very friendly, and gladly came and listened to the Gospel. The scenery we very much enjoyed; I cannot attempt to describe it, but, alas! every few miles some poor boat or other was under repair, with a cargo partly spoiled by wreck, which made us feel very sad for the sufferers, but thankful for our own protection. At Wan Hien we had a little trouble, as our boat did not go further; this at I-ch'ang we had not been given to understand. After a few days' detention, however, we were able to proceed in a smaller boat. Here, again, we had a good time, and another crew was brought under the sound of the Gospel. The captain seemed quite interested in our worship; may GOD open his heart to receive the truth. Miss Kidd undertook to cure the cook of opium-smoking. He seemed very grateful, and was quite cured before we left; then another old man, over sixty years of age, came wishing for help to give up the habit. He also received some benefit.

On *January 21st* our arrival made Mr. Riley very glad, for he was alone and much needing help. Miss Kidd at once found her hands full. The place is already too small for the work, and will need to be enlarged.

February 24th.—If one may judge from Chung-k'ing, this province seems a remarkable one. Men and women, boys and girls, come into the house as freely as possible, and remind me more of people at home, they are so friendly and free from fear or suspicion. A month's study has made me more familiar with this dialect, and I am now about leaving for Chen-t'u Fu. I am so glad that you are praying for "other seventy;" I will pray every day till they are in China. Our GOD is the LIVING GOD, and no one can stay His hand Giving does not impoverish, nor with-holding enrich Him. We cannot make Him bankrupt.

Chen-t'u Fu, April 1st—The journey from Chung-k'ing to this place took me twenty-two days. I arrived about ten days ago, having enjoyed the trip immensely. The country is looking lovely, and the people are most kind. Though alone, our precious SAVIOUR is near. Oh, I wish I were filled with the HOLY SPIRIT.

All the books I had with me were sold out by the way. This is a beautiful city, and is in excellent condition. It has many grand streets with innumerable magnificent shops. There are many beautiful high trees inside the walls, and many fine, long, wide streets, straight as an arrow. Our house is in one such street, beautiful and clean; and we are in a good position for work. The house is large, and well adapted for medical, general, and school work. At present I am here alone, and am wait-on the MASTER. He will guide me to do all things for His glory.

Shen-si Province.

TIDINGS FROM MR. GEORGE KING FROM SI-GAN FU, THE CAPITAL.

WITH GREAT joy we extract the following paragraphs from the recent letters of Mr. King. Many of our readers have heard of the celebrated Nestorian tablet which recorded the progress of the Nestorian Christians in China in the seventh century, and once adorned the walls of a Nestorian church in the western suburbs of Si-gan Fu (*Si-ngan*); and they will rejoice with us that the Gospel should again be preached, after a lapse of so many centuries, in the same city. Whether Mr. King will be able permanently to reside there remains to be seen. In any case we may rejoice in the work already accomplished, and in the buried seed, the fruit of which we may confidently expect after many days. Mr. King reached this city on his first visit on June 20th, 1877, and it has since been repeatedly visited by himself and

many others of our Mission. Early efforts to open up work there were unsuccessful; but it seems not improbable that the present visit may lead to a permanent occupation of the place. May we ask for earnest prayer that blessing may attend the efforts of our brethren? In Han-chung Fu, where Mr. King's work was so successful, a large proportion of the residents, and most of the converts, are natives of SI-CH'UEN. At Si-gan Fu it is different. As Mr. King remarks, the latter is really a SHEN-SI city; and from the literary tastes of the people, and their prestige—as residents in the old capital of China—the Gospel will probably meet with greater difficulty among them. As elsewhere, however, it will doubtless win its trophies there; and we trust the converts so gained may carry the Gospel far and wide throughout their own province.

MARCH 13th.—You will be glad to know that GOD has granted us a house here. Many would not have us as tenants on one ground or another; others wished us to go to the officials and get their help; which I would not do, for I felt we were resting on GOD, and not on man. It seemed, however, as if no house could be got, and I had made up my mind to be content with the inn, and do all the work I could, when the LORD found a surety for us in a Han-chung Fu acquaintance of Mr. Ho, who had lived opposite to us there some time last year.

The house is on the North Street, one of the few principal streets of the city, in a fairly busy place. The shop-front will in time, I trust, make a good chapel; the inside is not very capacious, but is large enough for me and any visitors who may come. We expect to take up our abode in it to-morrow, GOD willing. It has certainly been a matter begun, continued, and ended in the LORD. A day of fasting and prayer at Han-chung, before any one left for Si-gan Fu; a day of fasting and prayer here, before we began to inquire for a house; hours spent in prayer while Mr. Ho has been searching—and now comes the PRAISE! Pray that all, high and low, may be kept from opposition and ill-will. I am rejoiced that Mr. Ho has been thus used of GOD; he has been wise, faithful, persevering, and very careful that whosoever wished to rent should know what they were doing, who they were renting to, etc. So there has been nothing under-hand, thank GOD!

April 10th.—It is now a month since we rented this house, and GOD has granted us peace and favour among the people. Our locality in the city is rather remarkable. The southern half of Si-gan Fu is entirely Chinese; but the northern is a mixture—the Tartar city occupying the entire north-east segment, and containing a rather large Tartar population: I have no means of getting exact figures, but perhaps fifty thousand may approximate a little. In the north-west is the Mohammedan quarter, which, although not separated by walls from the Chinese, is very distinctly and entirely Mohammedan. They have, if I remember rightly, eight mosques in the city, seven of the eight being in the north-west. Just on the eastern border of their quarter is the *Ya-men* of the Governor-General of SHEN-SI, whether designedly placed there to awe them I do not know. Not much further to the east is our mission-house, only a few yards from the wall of the Tartar city, in fact on the west side of the North Street, which runs all along the wall. Owing, perhaps, partly to our locality, we have among our hearers a very large proportion of Manchus, and often of Mohammedans.

Either myself or Mr. Ho is in the shop, or chapel, most of the day. When I am there there is generally a pretty fair flow of book-readers and hearers; when he is there, though fewer come in, I think those who come may get great good. I am much pleased that the firstfruits of our Han-chung work should have been used to rent and help to commence work in the capital of the province. He told me one night he felt that his heart was at rest about SHEN-SI now.

I wish I knew Arabic and Manchu, and look forward to studying them soon, if the LORD will. I have an Arabic Testament, kindly given me by Mr. Easton, and I should be very glad of more, and of Old Testaments four would be splendid; as also would Mrs. Grimke's text cards, if they are printed in Arabic or Persian. Some of the Mohammedans are very nice and friendly. The other day I had my first sight of the interior of a Tartar home, having been called to prescribe for an old Tartar lady who was very poorly. The younger ladies were so clean and nice, they pleased me much, and I was struck with their frank, intelligent, and cheerful countenances, so much more resembling Western ladies than the Chinese. A lady missionary here had need to like visiting, for she would not have much peace, but would be invited here, there, and everywhere, among Chinese, Tartars, and Mohammedans.

This truly is a large city, and one cannot help seeing how thoroughly SHEN-SI it is. The trade is not in the hands of workmen or merchants from other places, that is, as a whole. One may meet with numbers in the chapel in a day, scarcely any of whom but are Si-gan bred and born. There are, however, a good number of SHEN-SI men, from the prefecture of Su-chan Fu, not far from the SHEN-SI border. I am amused to find how thoroughly the great natural boundary of the mountain chain, between the Si-gan plain and the Han river, separates the people. I should suppose that a large majority of the residents here scarcely know whereabouts Han-chung Fu is; and sometimes the explanation is given by one who does know a little, that it is also within the boundaries of SHEN-SI.

We are being visited by a few Roman Catholics, of whom there are large numbers in the city, and in different parts of the prefecture. They said that in their chapel yesterday (Easter Sunday) morning some thousand converts assembled. They have three chapels in the city, but two have no resident priest. Their bishop lives at Kao-ling Hien, some twenty miles to the north of Si-gan Fu.

At last, then, is there hope that the multitudes in Si-gan Fu will have the Gospel in their midst, and have at least some opportunity of knowing the way to flee from the wrath to come. At last! and one missionary to all these crowds of people gives but a feeble chance of any but a small part hearing after all. Surely if some of our brethren at home could mingle with these dear, kind, affable, courteous SHEN-SI men, and just feel the heart-pain one feels as one fears how few of them will meet us in heaven, they would come and help us to beseech them "to be reconciled to GOD!"

April 15th.—The people are very anxious to buy opium medicine, but my funds are not very abundant for it. I really think a good medicine work may be done here, with the LORD'S blessing. Mr. Ho wishes to be kindly remembered to you, and would so like to see you, were you able to come this way.

Kwei-chau Province.

FROM MR. J. F. BROUMTON, OF KWEI-YANG FU.

THE FOLLOWING extracts from Mr. Broumton's diary are written from his station, Kwei-yang Fu, the capital of KWEI-CHAU. This is the only city in the province in which the Gospel is regularly preached; were devoted and self-denying men forthcoming, many other cities might be thus favoured with the message of salvation. The kind of work done in these far-off regions will be gathered from Mr. Broumton's diary. The Gospel is daily proclaimed in the public preaching room, and much is done to commend it to the people by administering medicines to the sick, and saving the lives of many who try to poison themselves by taking large doses of opium. Similar reports reach us from other stations in the interior, and it will be seen there is no lack of opportunity for showing practical sympathy with the people.

MONDAY, *January 2nd*, 1882.—To-day we had a much better attendance at the preaching room than we have had for some time past. A gentleman said the existence of GOD was indisputable; and many who heard us knew it was the truth that we spoke; but they were afraid to acknowledge it, being so bound by custom. I feel convinced there are many who know intellectually the doctrines we preach: we want the HOLY SPIRIT to convince them of sin.

Tuesday, January 3rd.—Good attendance again. A poor old man of over seventy years of age, who has often been in before, came to-day. This poor soul seems to delight in raising objections to the Gospel; though we have answered them many times, he still raises them, especially if there are other people present. He says he believes there must be one GOD, but worshipping heaven and earth and the "pearly emperor" (the greatest deity in Chinese idolatry) is the same as worshipping Him. The old man often goes by, and sometimes he appears as though he *must* come in and say something against the Gospel.

Thursday, January 12th.—Good numbers have attended the preaching room the last few days. To-day being warm and sunny, brother Eason and I had a time of preaching on the street.

Monday, January 16th.—An incident occurred to-day showing what a hold superstitions have on the people. The tenant of Mr. Mesny's house says he is leaving in a few days as things are not prosperous with him. He is a Mandarin appointed to superintend the construction of bridges in various parts of this province. This year he has been constructing an iron chain suspension bridge over the Wu-kiang where the SI-CH'UEN road crosses it, four days' journey from here. This bridge was composed of twelve heavy iron chains, on which the roadway was laid—it was nearly completed, when one day about 100 men were carrying chains and rods for balustrade when the whole twelve chains snapped. About thirty men were killed or drowned and many more injured. The people attribute this catastrophe to the gods. The Mandarin thinks the house he lives in is unlucky.

Tuesday, January 17th.—To-day, in the preaching room, a young man who made some objections to the Gospel was candid enough to acknowledge that satisfactory answers had been given. This is a thing we rarely meet with. About 5 p.m. I was called to an opium poisoning case—was led to a fine house where there were many well-dressed gentlemen about. I found a man of about fifty years of age had taken opium. He was quite dead, but they thought they could distinguish signs of life and so sent for me. On my way home from this house two men called me in to see another man who had taken opium. I was taken to a small yamen and there found a poor coolie almost unconscious. I gave him emetics and used an electric machine, which roused him somewhat. While there a man called me to a third case. I went, and found a young man had taken a lot of wine and then swallowed opium. Cases of opium-poisoning are fearfully frequent: during the three months, ending December 31st, I was called to twenty cases—six of which were fatal. In several cases they were dead or dying when I arrived. Unfortunately they do not send to us till they see their own efforts are vain. How many cases there must be of which we never hear! At one of the places I went to last year, a woman and her daughter-in-law had taken opium; the old woman was dead when I got there, and the young woman unconscious. By use of Mr. Eason's electric machine we succeeded in restoring consciousness, and by GOD'S help the poor woman's life was saved.

Wednesday, January 18th.—Several men in the preaching room this afternoon asked very intelligent questions. One man especially who had heard me in Gan-shun Fu and at Sin-ih Hien last year. He had bought a Mark's Gospel, but said he could not understand it. In the evening he called again, and Mr. Tsen (the evangelist) and I had a long talk with him. He seemed convinced that there was truth in what we said, but his friends, he said, would be sure to oppose him if he spoke of the Gospel, so he wanted to know how to answer their objections. He bought a copy of each of our books and tracts. We constantly meet with people who have heard the Gospel at some time, or have seen our books. How great a need there is to follow up itinerant work by continuous visits.

Friday, January 20th.—Our brethren Eason and Andrew left us this morning for Yün-nan Fu. They take a man who has been with us some time and is a candidate for baptism. We were sorry to part with these dear brethren, for we have enjoyed much happy fellowship.

Sunday, January 22nd.—I was called this afternoon to an opium case at a very respectable house. A young woman had taken opium after a quarrel; an emetic and antidote soon brought her round. Her husband had been to our preaching room several times, and while I was talking to him, and two or three others in his house, he said, "There never was such an one as JESUS, who came to bear the sin of the world."

Tuesday, January 24th.—I was called to two other opium-poisoning cases to-day.

Monday, January 30th.—A lad in the preaching room

to-day asked if we could give him some medicine for his father who suffered from asthma. He said his father smoked opium daily and commenced to do so when *only five or six years of age*. A relative used to smoke and the boy learnt it of him—at eight years of age he had become a confirmed opium smoker.

Tuesday, January 31st.—I was called this afternoon to an opium case. A woman had taken opium in a fit of anger. I found her sitting in a chair held by two women. She was very violent and would not take the medicine.

Wednesday, February 1st.—What a fearful curse this opium is! This afternoon a youth of eighteen, whose father is a district magistrate, and who comes in to see us now and then, told me that he had learnt to smoke opium, and cannot give it up.

Thursday, February 2nd.—At ten o'clock this evening a man came post-haste on horseback for opium-poisoning medicine. I went with him and found the wife of a small military Mandarin had poisoned herself. An emetic and coffee put her right.

Saturday, February 4th.—The landlord of the shop we use for preaching in came at twelve o'clock for medicine for a neighbour's wife who, he said, had only just taken opium as a poison. I was occupied at the time, and as it was not far, I gave him some medicine with the request to send for me if it did not act. Two hours later he came—the medicine had not acted, and although I tried the electric machine it was too late—she was already dead or nearly so. This case shows the necessity of going oneself; for the messages they bring are utterly untrustworthy.

FROM MRS. BROUMTON TO A FRIEND.

IT CHEERS us to be remembered by Christian friends at home; we need their prayers much, for this is indeed a dry and thirsty land, and we labour under many disadvantages. These things cast us more and more upon our GOD for guidance and help in our work, and, blessed be His holy name, He is equal to every emergency. I have women to see me nearly every day; some of them listen very attentively, but as yet there are no conversions. GOD only knows the intense longing we have to see souls saved and what joy we feel when they seem to take in the truth. When I tell them that their idol cannot save them, and try to show them the absurdity of worshipping a piece of wood and stone, they merely laugh and say, that indeed is true. I believe many are convinced of the truth of the Gospel, but are so bound to custom that they dread coming out on the LORD'S side for fear of the consequences.

Many come for medicine; they have the most implicit faith in our doctoring. We do what we can in this way, but some of their complaints baffle our skill. Many, however, derive much benefit from our treatment. One woman, to whom we had given medicine, made me a present of a pair of cuffs, which she had worked herself; another gave me a nice handkerchief to show her gratitude; many of them are very warm-hearted and kind.

We are building close to us a schoolroom, bedrooms, and a shop in one block. In the shop we intend selling books and medicines for the cure of opium-smokers and others, and by this means we hope to reach a class not otherwise accessible to us. Miss Kidd, the lady who opened the school last year, has gone to SI-CH'UEN, and is not likely to return, so I shall take it up. It used to be at Miss Kidd's house, some distance away, and after she left I went there nearly every day, but found many things occurring in my absence which should not have done. Now the scholars will be under my immediate care. I like the work, the children are very obedient and manageable, they sing nicely, and delight to hear Bible stories. We hope all these dear children may be brought to a knowledge of the truth as it is in JESUS, and be much used in their different spheres in spreading the truth they have heard, and so through the children we may reach the mothers.

Just now a woman has come wanting my husband to see a girl only twelve years of age who has poisoned herself with opium. Her mother corrected her for something or other, and in her passion she took the opium. We do not yet know whether she will recover or not. Some time ago he was called to a similar case, but all the remedies he used were of no avail, the child died before he left the house. How sad! surely these people want the Gospel. My husband has been called lately to over thirty cases of opium poisoning. It is a common method of committing suicide among the Chinese. We shall be thankful for your prayers for each department of our work.

Tidings from Mr. Hunt

(LATE OF HO-NAN).

FAN-CH'ENG.—Finding the people getting worse and worse, and the mandarins giving us no protection, I and my wife took a few of our things, and with one of the native helpers left Ju-ning Fu by two wheel-barrows on the 18th March. I found Mr. Trench here. He will probably leave for Han-kow about the 27th inst., and will call at Ju-ning Fu on his way down. It is astonishing to note how open Fan-ch'eng is compared with Ju-ning Fu. Here people come to you, and are glad to hear the Gospel; there, at the present time, people use every means to oppose you.

March 28th.—Mr. Trench, with his teacher and a native helper, left yesterday for Ju-ning Fu. The past week here has been one of happy service, in the house and outside, both to my wife and me. Crowds of men and women hear the Gospel daily. Among the many Mrs. Hunt has visited are the wives of a military mandarin of high position in the city. The assistant, Hu Sï-fu, is a great help to me, both in-doors and out, in preaching the Gospel. He is a man truly filled with the SPIRIT, and one can safely love and make a friend of him. I trust he may always be with us if we remain on here. Mrs. Hu also turns out a capital help to my wife, and the two together seem very happy in preaching the good tidings to their poor neglected sisters. Mr. Trench left two opium-smokers here, who are just leaving the house quite cured. One, a Mr. Li, shows every evidence of being a saved man, and he has requested baptism; but I have deferred this for a time, to see more of his walk. In speaking last night on the consequences of following JESUS, I noticed he appeared deeply interested, and to-day he told me how helpful the evening worship had

proved. The other man, Mr. Ch'en, though cured of his bad habit, and much interested in the Gospel, is not yet converted, and I talk to him and pray with him that he may gain entrance into the kingdom of GOD. Both these men desire to come frequently in the future, especially on Sundays, to hear the Word and learn more and more about JESUS. Mr. Ch'en has to-day brought a friend of his to be cured also of opium-smoking, and I have taken him in. By receiving these men into our own house, and placing them daily under the sound of the Gospel, I am certain no small good may be accomplished. May GOD be glorified!

30*th*.—Thank GOD, Mr. Sambrook is back safe and well. He seems to have had three months of good book-selling in HO-NAN. He called at Ju-ning Fu on his return, and found our cook and property all right on the mission premises. Examinations are going on here (in Siang-yang Fu, on the opposite side of the river), but the students are fairly behaved, and if they oppose us, only do so by fair discussion on the doctrine which we have come to preach.

April 10*th*.—We are going on splendidly now. Daily preaching inside and outside to both men and women when the weather is fine. Another opium-smoker has been cured. Many seem thoroughly interested in the Gospel. The place is really as open to missionaries as Han-kow or Shanghai, without their hindrances. May JEHOVAH grant us much increase!

We are delighted to hear of the sailing of "the first of the seventy." Surely He is going to hear our prayers, and fill up the gaps in the ranks with whole-hearted, holy men and women, fit for the conflict. Well may Satan be stirring in HO-NAN and elsewhere, when he sees how rapidly and surely, notwithstanding all his opposition, his adversaries are gaining ground in this dark land.

April 19*th*.—I have just seen my wife off with Hu for Lao-ho-keo. They take on four boxes for Mr. Easton, which cannot be forwarded from here. Mrs. Hunt was not feeling well, and we thought the change would do her good. They will (D.V.) be back in about five or six days. The people here really are exceptionally well behaved. We are so well known and trusted that it would really be a trial to us to leave them.

Mrs. HUNT writes from the same place on April 18th:—"We have been in Fan-ch'eng about a month. Our visitors of both sexes are very many, and the place altogether strikes me as being remarkably open to the preaching of the Gospel, particularly coming as we did from Ju-ning Fu, where for the last month or so it was something like living in prison, without, however, the advantage of its security. Almost every afternoon I am invited to visit some neighbouring house and speak of the Gospel. I find Mrs. Hu an invaluable assistant. With the exception of two or three rainy days, we have visited daily since my arrival. Many women come to me for medicine, and I have done my best for them, for which they all seem very grateful. The city wall here is very wide, and affords a most pleasant walk, and the people do not follow more than they did in Yang-chau. I feel more and more as I work among the women that our great need as missionaries is more HOLY GHOST power. We are so helpless to influence the hearts of those to whom we speak."

Conversion of an Opium-Smoker.

By Mr. A. W. DOUTHWAITE.

ONE of the first patients in the Wun-chau Anti-opium Hospital was a young man named Su Heo-ming, a silversmith. Originally, he possessed a strong constitution, but the terrible vice of opium-smoking had reduced him to a "mere anatomy." His face was pinched and yellow, the pupils of his eyes were contracted, and altogether he was a pitiable specimen of humanity. As a Chinaman very expressively remarked, "He carried his opium sign-board about with him."

Soon after being admitted into the hospital, he began to attend the religious services held there every evening, and was so attracted by what he heard that he seized every opportunity of listening to the gospel, and bought a New Testament that he might study it for himself. It soon became evident that the SPIRIT of GOD was at work, and that not only his mind but his heart also was influenced by what he heard and read. At that time there were about thirty other opium smokers in the hospital, and he had to endure much petty persecution from them, for believing the "foreign doctrine"; but he bore it patiently, and when he was declared cured, and permission was given him to return home, he begged to be allowed to remain a little longer, that he might obtain a more thorough knowledge of the Gospel before going out. He stayed in another fortnight, during which time he applied himself diligently to the study of the Scriptures, and when he left the hospital he was a new man, both physically and spiritually.

When he reached home his first act was to destroy the family gods, and clear the house of every trace of idolatry. Being the "first-born" of the family, no one could interfere to prevent him carrying out his purpose; but his mother and his brothers endeavoured by entreaty to stop the work of destruction, and his married sister who lived near, came with her husband and neighbours, and in tears besought him not to disgrace his family, but to return the money which, they supposed, he had received as a bribe to become a Christian. Finding all their entreaties of no avail, they tried cursing, but still he remained unmoved, and declared his conviction that idolatry was false, and his decision to be a Christian at any cost. Not being able to account for his obduracy in any other way, they concluded that he must be under some magic spell, and that the pills he had swallowed while in the hospital had changed his heart. They therefore decided to leave him alone for a few days, hoping he would meanwhile be restored to his right mind.

When they came again, to their great dismay they found that not only was he as obdurate as ever, but his mother and two younger brothers had also, through his influence, renounced idolatry. This puzzled them very much, until some sage neighbour suggested that Heo-ming, being under the influence of the foreign drug, had brought some of the magic pills home with him, and put them into the family water-pots, and that all who drank of that water would be brought under the spell of the "foreign devil." This seemed to them a most reasonable

explanation; so to prevent any others being affected, they immediately emptied all the water-pots, and then left the family to their fate.

The following Sunday Heo-ming appeared at the mission chapel, accompanied by his mother and brothers, who continued to attend the services regularly for several months, when they asked for baptism, and after a few months' further testing, they were all received into church fellowship. The path they have chosen is by no means an easy one, for they are still subjected to much annoyance from their neighbours, and one of the young men, who was a professional vaccinator, has lost all his business, because he can no longer practise the idolatrous ceremonies which the poor heathen mothers have been taught to consider necessary to ensure successful vaccination. But they bear all this persecution with a meekness and patience that would put to shame many professing Christians in our own highly-favoured land.

A Remarkable Use of Opium in Kwei-yang Fu;

OR, THE

FOWL-FOOT GOD.

BY MR. G. W. CLARKE

THIS idol is of recent origin (*i.e.*, within the last twenty years), and at present he is only worshipped in a few places in SI-CH'UEN, and in this city. An old priest in the temple only knew what he had been told, that a military mandarin of HU-NAN (he thinks his name was Yang), came to SI-CH'UEN, before the fall of Nan-kin, about 1862. He was a great opium smoker, and had given up his office against the T'ai-ping rebels and begun business. At this time the SI-CH'UEN opium was worth three times the price in KWANG-SI, that it was in SI-CH'UEN; there the roads were infested with robbers, and the transport of opium was very risky. He made himself responsible to conduct some trains of coolies, and was successful. The result was that the opium trade revived. He came to KWEI-CHAU, purchased a wife, and returned to SI-CH'UEN, where he subsequently died, greatly lamented by the members of the opium *ring*.

Many of his friends had a dream, in which they saw him come, and say to them, "Do not grieve so much for me, my spirit shall enter into the Fowl-foot idol." They went to some temple, and found an idol of this form; there they made a sacrifice, and gave him some opium.

About ten years ago, a SI-CH'UEN man came to this city, and enquired for this god: it was unknown. He went to the temple I visited, and found an idol something like his idea, and worshipped it. In process of time others came and worshipped, and now it has become well-known. Opium is freely used in worshipping it, because they say, "He liked it when alive."

Suppose you follow me in thought on this visit. We go through a large door, and enter a spacious court-yard. Facing us is a large temple, where some priests are chanting to the god of Hades. On three sides of this yard, are many rooms, with a frontage of about ten feet each, with red-painted bars, to protect the idols. Each room contains large models of the punishments of hell. Most of them are fearful enough to strike terror into the minds of all ages and of both sexes. There are representations of men and women being sawn asunder, some ground to paste, others bound to a red-hot stove-pipe, or thrown on knives; others again are being boiled in pans, or pounded in mortars; some, decency forbids me to describe.

Let us ask a boy, where is the Fowl-foot god? He conducts us to the first room on the right-hand side. On entering the yard there is a tall idol, dressed in dark paper, with three servants, about four feet high, attending him. In the next room there is a god placed in a shrine at the back of the room, with about ten servants; many have their mouths wide open, and are very ugly. On their mouths opium is freely daubed; those whose mouths are open, have them *filled* till it runs down their bodies on the ground. It is the most horrid and dirty spectacle that I have ever seen in a temple.

Another strange thing that attracts our attention is a number of pieces of red paper, pasted on the bars of this room. Let us read some. "Mr. Lion the 8th of the 7th moon, 1880, had stolen a pipe and appurtenances." "Mr. Wang lost a fan, with 560 characters written on it on the 15th of the 10th moon, 1880." Mr. Yang had so much silver stolen (date, address, etc.) The people give notice to this god, like we should at a police-station. When a complaint is lodged, opium is smeared on the mouth of the god; and if the lost or stolen things are recovered, a token of thanks is given according to the value of the articles. It may be a board, whereon is a grateful inscription, or a day's theatrical performance, performed in honour of and before the idol.

We pass to the next room, and here we see six grotesquely arranged; these all have their mouths smeared with opium. This board of gods is supposed to govern the pawnbrokers.

If any person has a difficulty at the pawnshop, he goes and states the grievance, and puts a little opium upon the mouth of these gods to induce them to help him.

We will next visit the first room on the left of the courtyard. Here is a tall idol, about nine feet high, dressed in white paper, and wearing a tall paper cap; he is attended by three servants. He is supposed to guard the soul coming out of Hades. Some had tried to *throw* opium up into his mouth, but it had fallen on to his dress. His servants have their mouths daubed with opium.

It seems rather strange that the nearest idols to the door are thus worshipped, as if the anxious should have no trouble to seek them. These offerings of opium are not wasted; because the priests scrape off the opium and smoke it. The belief appears to be forming and spreading, that opium for the use of the departed can be thus sent to the spirit world.

If one studies the beliefs of this people, and sees their practical effects, he is led to exclaim: "Who is sufficient for these things?" Every generation finds the heathen farther away from GOD. The mind is especially weakened by opium, and the will is more fully captivated by the devil. To those at a distance these things may almost provoke a smile; but those only who come in daily contact with the people, and see their bondage, can realise their utter and all but hopeless ruin. Pray that the HOLY SPIRIT may work deliverance in multitudes of souls.

Departures for China.

ON August 20th, Rev. F. W. Baller, Dr. Edwards, and Dr. Wilson left Marseilles, *en route* for China, in the Messageries Maritimes steamer *Anadyr*. They will be due in Shanghai on September 30th. They have been commended to the care and blessing of God for their voyage and work at several meetings held as under :—

The Metropolitan Tabernacle	Rev. C. H. SPURGEON	presiding.
Guildford	Rev. F. PAVNTER, M.A.	,,
Home of Industry (Miss Macpherson's)	C. B. KER, Esq.	,,
Christian Conference, Southsea	The Earl of CAVAN	,,
Young Men's Christian Association, Aldersgate Street ...	M. H. HODDER, Esq.	,,
Talbot Tabernacle...	Rev. F. WHITE	,,
Baptist Chapel, Luton	Rev. L. EDWARDS	,,
Hornsey Rise Baptist Chapel	Rev. F. SMITH	,,
The Young Men's Christian Association, Exeter Hall ...	R. C. MORGAN, Esq.	,,
Brook Street, Tottenham	J. E. HOWARD, Esq., F.R.S. ...	,,
Baptist Chapel, Dover	Rev. J. EDWARDS...	,,

We trust that the interest aroused in the minds of many Christians by these meetings may lead to much earnest prayer for our friends, and also for all missionaries, and mission work, in China.

Brief Notes.

Miss **KINGSBURY** writes from T'ai-yüen Fu on March 14th: "We are very pleased to be able to tell you of the baptism of our dear girls; only two were baptized, for one was married about six weeks ago, and has gone to P'ing-yang Fu. Another, of whom we formerly had hopes, I am grieved to say, has left us; and to all appearance has been turned quite against us. Now that she has gone some distance from us, all we can do is to pray for her, that the Lord will draw her again to Himself. These poor girls have much to contend with from their heathen friends and relatives. They need so much grace to withstand the trials and temptations that beset their path. Lately my time has been taken up a good deal with visiting the sick. One poor woman, who has been ill ever since her baby was born, eight months ago, can now stand and walk a few steps. She told me the other day she hoped soon to be able to get out, for she wanted to come to our house to the meetings; so that looks a little hopeful, does it not? . . . . What a joy it is, when we are parted from those who are dearest to us on earth, to know that our loving SAVIOUR is ever with us, and that nothing can ever take Him from us! I wonder what we in China should do if it were otherwise. There are times, I suppose, when every one feels a little lonely, but then it is that we can more fully appreciate the love and sympathy of the LORD JESUS. We know He can satisfy all the longings and desires of our hearts."

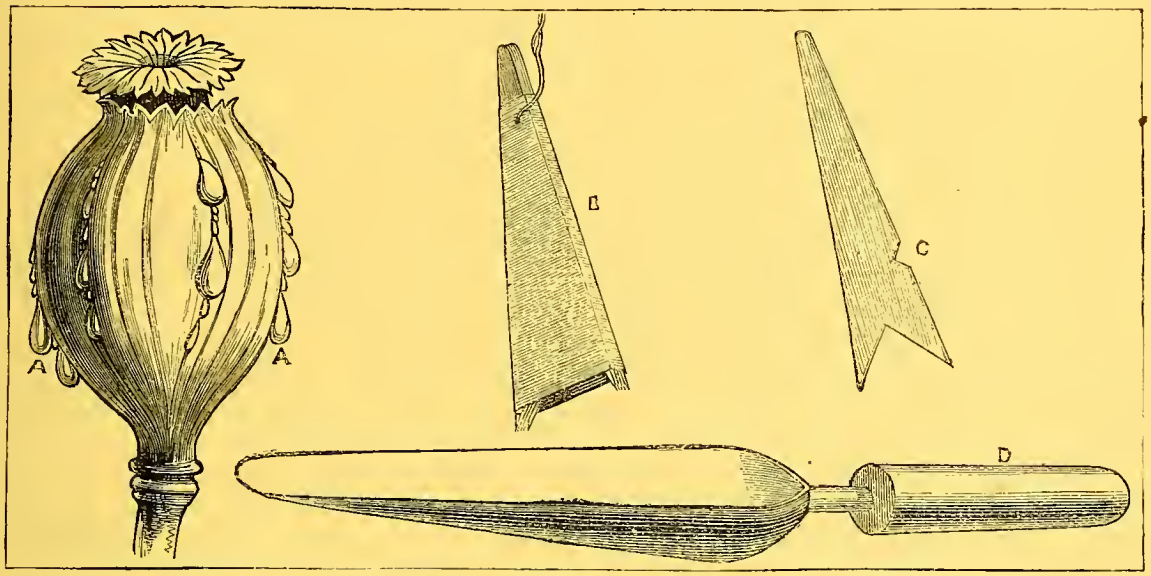
Mr. **PIGOTT** writes from T'ai-yüen Fu on the same date: "Mr. Drake has been spending a couple of weeks here, after a long spell of hard work among the villages around P'ing-yang Fu. He throws himself into the work heartily, and is getting on well in every way. Here things go on much as usual. The medical work is making the people more friendly, as well as drawing them around us. Two American missionaries are visiting the province, and we may perhaps have the party from Oberlin settling among us."

Mr. J. J. **TURNER** writes from P'ing-yang Fu on March 25th: "Upon arriving in T'ai-yuen Fu last December, I found my wife's health much improved; and as I was much better myself, we judged that the LORD would have us return to P'ing-yang Fu, and do some more work before going home. We found the work here going on, but quietly. At our last quarterly meeting four persons were proposed for baptism; and it is probable that they will be baptized in the third moon."

Mr. **SAMBROOK** writes from Fan-ch'eng, HU-PEH, on his return from a three months' tour in the south and west of HO-NAN: "April 5th, 1882.—We spent a much longer time on this journey than I expected when we left, being much delayed by snow and rain storms, and also by the New Year's holidays. At that time, however, I had the good fortune to be in Ju-ning Fu; so had the pleasure of a short stay with Mr. and Mrs. Hunt."

"Soon after I left my assistant fell ill, and I had to let him return home. The day he left a man came to my inn, and after some talk with me, asked if he might accompany me on my journey. He had been connected with the Romanists at Nan-yang Fu, but did not altogether like their ways, and had left them because he was kept so closely confined to the premises. A native in the same city gave him a Gospel and a tract, and told him that he thought our doctrine was purer than that of the Romanists. He tells me he now believes the Gospel, and has put his idols out of his house, and spoken of it to his relatives and the people of his village. He says they all more or less believe, and half of them have put away the gods, and ceased to worship them. I decided to take him with me, and he has since proved a great help. We sold over 8,000 books. I cannot write of the fruits of our work, for as you know it is a work of sowing. At times I was lonely and discouraged by the difficulty of making myself understood, but on the whole I was very happy, and since feel that it has refreshed me much. I was treated very well. In a few instances there was slight hostility shown, but I always found that a quiet remark, and gradually entering into conversation, telling them of GOD and His love, brought them round to friendliness. It is wonderful to notice how many are changing their opinion of foreigners even in the interior. They wonder at and admire so much the skill and intelligence of Europeans, I had many invitations to drink tea and rest—one man, a stranger, insisted on paying for my tea at a tea-shop; and I think it is not always that these acts of courtesy and kindness spring from a selfish motive."

China's Millions.



AA. *Crude opium exuding from the green poppy-head.* B. *Knife of four double-pointed blades for scratching the green capsule.* C. *One of the blades of the knife* B. D. *Iron spoon for collecting the drops of opium.*

N.B.—The drawings of the poppy-head and the knife are of the natural size. The spoon is half the natural size.

"The Truth about Opium-Smoking."*

UNDER the above title a pamphlet has been recently published which contains information of the highest value on the opium question. It owes its origin to the course recently taken by those who have attempted to justify our opium trade with China.

Writers in *The Times* and elsewhere, who were supposed to have a competent knowledge of the subject upon which they wrote, have, with a boldness worthy of a better cause, made statements in defence of the opium trade as a source of revenue. The evils of opium-smoking they have boldly denied, or so minimised as to make the statements of missionaries and others as to the dreadful results of opium-smoking appear as gross exaggerations.

Many who had not at hand evidence to meet the assertions so positively made were perplexed, and left in much uncertainty as to what the truth on the subject really was.

Under these circumstances it was thought desirable that some gentlemen then in England, who had lived long in China, should be invited to state the truth of the matter as they knew it, and

* "The Truth about Opium-Smoking." Twelve Illustrations. Second Edition, Sixth Thousand. Price Sixpence. London: Hodder and Stoughton, 27, Paternoster Row.

accordingly it was arranged that meetings should be held in Exeter Hall. The missionaries invited, and who readily responded to the invitation to state the results of their observation and experience, were as under :—

Church Missionary Society.

Rev. W. H. COLLINS, M.R.C.S., 1857.
Rev. A. E. MOULE, B.D., 1857.
J. GALT, Esq., F.R.C.S.Ed., 1871.

Presbyterian Missionary Society.

W. GAULD, Esq., M.D., 1863.
JAMES L. MAXWELL, Esq., M.A., M.D., 1863.

London Missionary Society.

Rev. JAMES SADLER, 1866.

Wesleyan Missionary Society.

Rev. DAVID HILL, 1865.

China Inland Mission.

Rev. J. MCCARTHY, 1867.
Rev. F. W. BALLER, 1873.

The date following the names shows the year of their appointment, or arrival in China. One of these had travelled in thirteen provinces; another had travelled right across China from east to west; four of them had had special experience as medical men; and all of them were exceptionally well qualified to speak with authority upon the question.

The pamphlet contains their testimonies, and the testimony of many others, and also a careful selection of the most conclusive evidence upon the question from official papers. It has been prepared and edited by Mr. B. Broomhall, Secretary of the China Inland Mission. The introduction gives a view of the present aspects of the controversy, and indicates the scope of the pamphlet. It has been suggested that this might with advantage be printed in CHINA'S MILLIONS. It is accordingly now given, and considering how seriously the opium trade hinders missionary effort, anything which spreads the truth on this subject is not out of place in a missionary publication.

THE following pages [this, and other references, refer to the pages of the pamphlet] will, it is believed, prove valuable to those who desire to form a sound judgment on some disputed points in the controversy on the opium question.

That controversy is rapidly becoming one of the foremost questions of the day, and the nature and magnitude of the interests involved, both moral and material, will, now that the issues have been fairly raised, secure for it henceforth a continually increasing measure of public attention until it is satisfactorily settled.

Twenty, thirty, forty and more years ago, there were those who earnestly protested against England's connection with the opium trade as then carried on with China. Their efforts to arouse public attention seemed unavailing. Few apparently gave heed.

It is otherwise now. Motions in Parliament, resolutions adopted in Convocation, in Church Congresses, Wesleyan Conferences, Congregational and Baptist Unions, and in public meetings all over the country, condemnatory of England's connection with the opium trade, are so many indications of the awakening of the public conscience to the national sin committed by England in forcing the Government of China to admit our Indian opium.

The meeting at the Mansion House, presided over by the Lord Mayor, and at which the Archbishop of Canterbury, Cardinal Manning, Rev. E. E. Jenkins, ex-President of the Wesleyan Conference, and the Earl of Shaftesbury were among the speakers, was a notable evidence of public feeling upon the question.

With such signs of progress multiplying on every hand, it was becoming manifest that the opium revenue was doomed; when almost simultaneously, and not without indications that they were acting in concert, a number of gentlemen came forward to justify the use of opium, and to vindicate the morality of the opium revenue. Their appearance was as unexpected as their arguments were strange.

Foremost among these was Sir Rutherford Alcock, the man who, of all others, had done most to furnish material for the anti-opium agitation.

A few days later Sir George Birdwood, in a letter which appeared in the *Times* of Dec. 6th, 1881, made the startling announcement that opium-smoking was "absolutely harmless," "almost as harmless an indulgence as twiddling the thumbs." The following are his own words :—

"As regards opium-smoking, I can from experience testify that it is of itself absolutely harmless."

. . . "I repeat that, of itself, opium-smoking is almost as harmless an indulgence as twiddling the thumbs and other silly-looking methods for concentrating the jaded mind.

. . . "*All I insist on is the downright innocency, in itself, of opium-smoking; and that, therefore*, so far as we are concerned in its morality, whether judged by a standard based on a deduction from preconceived religious ideas, or an induction from national practices, *we are as free to introduce opium into China, and to raise a revenue from it in India, as to export our cotton, iron, and woollen manufactures to France.*

"I am not approving the use of stimulants—I have long ceased to do so. I am only protesting that there is no more harm in smoking opium than in smoking tobacco in the form of the mildest cigarettes, and that its narcotic effect can be but infinitesimal—if, indeed, anything measurable; and I feel bound to publicly express these convictions, which can easily be put to the test of experiment, at a moment when all the stupendous machinery available in this country of crotchet-mongers and ignorant if well-meaning agitators, is being set in movement against the Indian opium revenue on the express ground of its falsely imputed immorality."

Such statements, coming though they did from one who in some subjects had a well-earned reputation, were looked upon as too absurd to do any harm, and as not

worthy of serious reply. It soon became apparent, however, that their circulation in the *Times* had given them an adventitious importance, and in various parts of the country many who had read them were greatly perplexed. It seemed to them improbable that a man who had any professional reputation to lose, would so trifle with it as to make, with such iteration, statements so definite and positive, unless he had some foundation in fact for his assertions.

Deputy-Surgeon-General Moore was another who came forward, "actuated," he said, "by the firm impression that the British public were being misled by probably well-meaning but certainly mistaken persons." He thought it unlikely that the people of England would consent to all that the loss of the opium revenue would involve;

"especially when they would be doing so for the purpose of preventing a comparatively few Chinamen suffering from the abuse of an agent which many more Chinamen find to be a source of enjoyment, of comfort, a necessity, and even a blessing."

These views Dr. Moore sought to justify.

Another apologist for opium-smoking appeared in the person of a Mr. Brereton, a solicitor from Hong-kong. In a public lecture he said:

"I had daily intercourse with the people from whom the best and truest information on the subject of opium can be obtained, and my experience is, that opium-smoking, as practised in China, is perfectly innocuous."

And he asserted that of all the British residents in China not one per cent. could be found

"who will not declare that opium-smoking in China is a harmless, if not an absolutely beneficial practice; that it produces no decadence in mind or body; and that the allegations as to its demoralizing effects are simply ridiculous."

He even said:

"I have tried to find the victims of the dreadful drug, but I have never yet succeeded."

Sir George Birdwood, Dr. Moore, and Mr. Brereton were thus agreed in the bold attempt to persuade the people of England that opium-smoking is not injurious. Sir Rutherford Alcock, though more careful in his language, sought, in his article in the *Nineteenth Century*, and also in his paper read at the Society of Arts, to minimize the evils resulting from the use of opium.

If these gentlemen could only prove that opium-smoking is not injurious, the very foundations of the movement now becoming so powerful for the suppression of the opium trade would be swept away; but unfortunately for the success of their enterprise, at the very moment when they were thus seeking to prove that opium-smoking "is a harmless, if not an absolutely beneficial practice," there were in England a number of men who, by their long residence in China, and personal contact with the people, and some of them by extensive travel in that country, were qualified to speak upon the effects of opium-smoking in China with an authority, and a fulness of knowledge, compared with which the opinions of these apologists for opium-smoking were but as the small dust in the balance.

That an opportunity might be afforded these gentlemen to state "the truth about opium-smoking," it was resolved that meetings should be held in Exeter Hall, at which they should be invited to give the results of their experience. Nine of them (four of whom were medical men) accepted the invitation.

Mr. George Williams (Treasurer of the Young Men's Christian Association), Mr. James E. Mathieson (Hon. Secretary of the English Presbyterian Missionary Society), Mr. T. B. Smithies (Editor of the *British Workman*), and Mr. T. A. Denny, united in an invitation to a large number of members of Parliament, and other persons of influence, to meet these gentlemen at a conversazione and conference preliminary to the public meeting.

The following pages contain the report of the proceedings, both at the conference and at the public meeting; and in view of the desperate efforts now being put forth to bolster up an infamous revenue, the testimony here given is of the utmost value.

On the one point, viz., the injurious effects of opium-smoking, the testimony will be found overwhelming. Let this be weighed in comparison with what has been said on the other side, and there can be no doubt what the conclusion will be.

Sir George Birdwood, Dr. Moore, and Mr. Brereton have each shown large faith in the credulity and ignorance of the British public. Never did the advocates of a losing cause display less wisdom in their methods of dealing with their opponents than did these gentlemen. Their utterances, to quote the words of a distinguished man, have been "almost inconceivably foolish."

Sir George Birdwood's letters have obtained for him a distinction which few of his professional brethren will envy. To say nothing of answers elsewhere, he is more than sufficiently answered in the following pages, and henceforth should speak tenderly of "ignorant if well-meaning" persons.

Dr. Moore's method of justifying the opium trade is much more objectionable. Not content with attempting to show that "opium is especially suited to the Chinese constitution, habits," etc., he goes out of his way to paint the character of the Chinese in the blackest colours, and even to ridicule Christian missions to people in distant lands, with much more equally irrelevant. He has brought upon himself the well-deserved rebuke of the *Lancet*, which says:—

"Into Mr. Moore's diatribes against the exaggerated statements which have been made regarding the extent of the opium evil, and against a philanthropy which embraces distant parts of the world in its endeavours, we are not concerned to follow him. Exaggeration there has doubtless been, and needless exaggeration, for the facts are sufficiently conclusive without it. Nor is this the place for a discussion of the political and moral aspects of the Chinese opium trade. Mr. Moore's statements, which Sir George Birdwood anticipated 'would furnish a complete vindication of the perfect morality of the revenue derived from the sale of opium to the Chinese,' will seem to every unprejudiced reader to darken rather than vindicate the morality of the proceeding. The vindication consists of a violent tirade against the Chinese as the most drunken, debauched, and dissolute people on the face of the earth, and we are therefore justified in forcing upon them an additional intoxicant."

A further extract from the *Lancet* is given in the Appendix, p. 74.

Anything more ludicrous than Mr. Brereton's line of argument could not well be. The people of England were being misled "by hearsay evidence," "and that of the worst and most unreliable kind." He had beheld with concern the delusions now so common in England on the opium question, and he had come to dispel them, and he modestly entertained a confident hope that his efforts "will prove in a humble way instrumental towards breaking up the anti-opium confederacy." He had seen from afar the rising tide of public opinion, and he had come, Mrs. Partington like, with his mop to stem its progress! He had learned the truth about opium, and he desired to make it known.

But how had he learned "the truth about opium"? Here is the secret in his own words:—

"I have been the professional adviser of the opium farmer (who, he says, pays the Government of Hong-kong £40,000 a year for the exclusive privilege of selling opium in the colony), and from him and his assistants I have had excellent opportunities of learning the truth about opium. I have thus been able to

get behind the scenes, and so have had such opportunities of acquainting myself with the subject as few other Europeans have possessed. I knew the late opium farmer, whom I might call a personal friend, intimately, from the time of my first arrival in China. . . . . I knew him so intimately, and had so many professional dealings with him, irrespective of opium, that I had constant opportunities of becoming acquainted with all the mysteries of the prepared opium trade."

What evidence could the British public get equal to that! He says that the conclusion to which his own personal experience has led him is, "that opium-smoking, as practised by the Chinese, is perfectly innocuous;" and wonderful to relate, he further says, "I have never met any one whose experience differed from mine."

It is almost needful to apologise for referring to the statements of Mr. Brereton at all, but he has published his views in a large book, which some, who have not lived at Hong-kong, may quote as though it were an authority worthy of reliance.

Sir Rutherford Alcock is an opponent of a different type. It is to be regretted that, by his changed attitude, one who has done such good service in this question should now have to be classed with opponents. Mr. Fossett Lock, in his article in the *Contemporary Review*, has rather severely answered Sir Rutherford. Mr. Lock says that Sir Rutherford

"admits that, in a most important matter, which it has been his duty to study for years, he has been for years mistaken in his views, and misleading the public opinion of England. Now, upon fresh information, acquired since his duty to acquire it has ceased, he has completely changed his mind, and he appeals to the public opinion of England to follow him in his right-about-face movement."

The Rev. F. Storrs Turner has also, in an excellent article in the *Nineteenth Century*, ably answered Sir Rutherford; but no better answer to Sir R. Alcock's recently expressed views can be made than that supplied by his own evidence before the House of Commons Committee on East India Finance in 1871. Until he gives better reasons than he has yet done for his new views, it will be felt that what he said so soon after his return from China is more reliable than anything he can say now.

That opium-smoking is injurious in a very high degree; that England did force opium upon China; that England now forces opium upon China; that the Chinese are sincere in their desire to put down opium-smoking; and that the native growth is no evidence of insincerity—are facts most clearly shown by Sir Rutherford Alcock in his evidence, as the quotations given in the supplementary portion of this pamphlet will show. Other documentary evidence of high value to the same effect is also quoted.

Sir Alexander Arbuthnot has also written in defence of the opium trade. His article, which appeared in the *Nineteenth Century*, is moderate in its tone, and fair and courteous towards those who hold views opposed to his own; but like many other Indian officials, Sir Alexander allows the interests of India to fill the whole range of his vision. He says: "It is sometimes forgotten that in the cry of justice to China, the duty of dealing justly by the people of India is apt to be overlooked." The reverse of this is precisely the case, and in the cry of justice to the people of India, the duty of dealing justly by the people of China is apt to be overlooked.

Sir Alexander Arbuthnot, in showing the importance of the opium revenue, says: "During the last twenty years the opium trade has supplied to the Indian Treasury a net revenue of £134,500,000." What if it has? The sum is immense, but if the source of the revenue is unsatisfactory, the amount cannot be pleaded in its justification.

If the people of England could but see for one hour the poverty and wretchedness, the ruin and death caused in China by the use of one million pounds' worth of opium, they would be horrified. What must be the extent of the desolation caused in China by the use of opium enough to yield the Indian Government a net revenue of £134,500,000?

And yet Sir Alexander can dwell with complacency upon what this opium revenue has done for India! "Without the opium revenue," he says, "the education of the natives of India could never have been attempted upon its present scale; the funds available for the administration of justice must have been largely curtailed; the cheap postage and the telegraph could not have been introduced; the police must have been left upon its old inefficient footing; the expenditure upon public works must have been very much less than it has been," etc. One reads such words with inexpressible amazement.

Funds available for "the administration of justice," derived from a trade which, in its origin and in its continuance, has been one of the greatest acts of injustice the world has ever seen! How incongruous the thought! If "the funds available for the administration of justice" in India have been obtained by the perpetration of injustice in China, what then? If the education of the natives in one country has caused the destruction of the natives in another, what then? If efficient police in India means the corruption of officials in China, what then? If cheap postage, telegraphs, public works, and other improvements in India involve the deterioration of China, what then? Must we, with our eyes opened to see that these things are so, go on in our wrong-doing? Surely Sir Alexander Arbuthnot and other Indian officials would not, could not plead for the Indian opium revenue if they knew all that its maintenance involved in China.

The following pages will in some measure reveal this to them. Here are the testimonies of eye-witnesses, than whom none better qualified to speak on the subject can be found. They are all tried and trusted men, whose sincerity and truthfulness are above question. Put on one side the opinions of Sir George Birdwood and Dr. Moore (neither of whom ever set foot in China), and the statements of the solicitor from Hong-kong (who cannot speak the Chinese language), and on the other side put the personal experience of the ten missionaries whose testimony these pages give, and whose united period of residence in China exceeds 140 years, and then let any one say whether there can be a moment's doubt which is most to be relied upon.

Testimony more worthy of confidence has never been given, and that it may be of service in helping to form public opinion at the present stage of the controversy it is now published, with other evidence of unquestionable authority. If it were merely to counteract the unwise utterances of some to whom reference has now been made, the collection of this evidence would not have been necessary; but when men like Major Baring in high authority, while generously acknowledging the high motives of those who are seeking the suppression of the opium trade, repeat and endorse some of the same erroneous views, it is needful to have at hand authoritative answers to their misleading statements. Let their assertions be carefully examined, and the whole subject investigated, and there can be no doubt what the result will be.

The new defenders of the opium trade profess to have come forward to instruct the public, but as Mr. Turner has well said, "when the ignorance was denser than it is now, these learned experts were silent;" and he adds, "One may be forgiven for surmising that it is not the ignorance, but the knowledge of the British public, which they dislike." The excuses for the opium trade which

one or other of its defenders have urged may be thus summarized :—

1. That opium-smoking is not very injurious.
2. That the British Government has never forced opium upon the Chinese.
3. That the Chinese are not sincere in their professed desire to put down opium-smoking, and that the cultivation of the poppy in China is proof of their insincerity.
4. That if we do not send opium to China, others will.
5. That if the opium trade was forced upon China, we are not now responsible for what others did long ago.
6. That if opium is injurious in China, it is no worse than intoxicating drink in England.
7. That India cannot do without the revenue derived from the opium trade.

These excuses are all more or less fully dealt with in the following pages, but most of them have no relevance whatever to the one great question at issue.

As so many seem to have no clear apprehension of what this one question is, it may be well to state it once again.

It is, that England, by compelling the Government of China to admit into China a drug which is a source of impoverishment and ruin to the people, commits a great national injustice, and that we ought not any longer to continue this injustice, but to allow the Government of China liberty to admit or not to admit opium, as in the interests of the people of China it may deem best. Can anything be more reasonable?

This is the one great contention of those who are seeking the suppression of the opium trade. All other points are secondary, and of little importance compared with this.

Despite all that has been said, upon incontestable authority, as to the fearful evils resulting from the use of opium in China, we have unrighteously persisted in forcing it upon that unhappy country. This we have been doing for many years. Cardinal Manning, at the Mansion House meeting, said :—"It has been going on now for a period of forty years. By means that are secret, I mean smuggling ; by means that are violent, I mean war ; by means which I hardly like to characterise, which I will call diplomacy—we have been forcing upon the Chinese population the consumption of a poisonous drug."

This we have done, and have done notwithstanding the most earnest protests, the most touching appeals, the most humble entreaties of the Government of China. The distress of the Government, the sufferings and sorrows of the people we have disregarded, and have relentlessly aimed at one thing, and that the securing of a large revenue for the Indian Government by the sale of our Indian opium.

More than sixty years ago Dr. Milne wrote :—

"The vast consumption of opium on this side of India is the source of so many evils to the people—and yet of so much *gain* to the merchant—that I utterly despair of saying anything on the subject which will not be treated with the most sovereign contempt. I cannot but regard it, however, as one of the many evils which hinder the moral improvement of China."

And since then, many others of the noblest men who ever left the shores of England have been almost heart-broken on account of the wrong done to China, and have done what they could to make our wrong-doing known ; but the people of England have, up to the last few years, nearly all been deaf to their cries, and so the wrong-doing has gone on increasing in extent, until now the very magnitude of the evil, as represented by the immense revenue, is used as an argument for its continuance.

An examination of this opium question can hardly fail to leave the most profound and painful conviction that no right-minded man can study the character of our dealings with China in this matter of opium without being filled with shame and sorrow. The record, if faithfully written, will form one of the blackest chapters of history.

Having regard to the nature and extent of the evils consequent upon our dealings with China, it may be doubted whether any nation has ever more deeply injured another than England has injured China. And yet there are those who can point to the amount of the money gained by our unrighteousness, and the difficulty of doing without it, as though that condoned our sin.

What notion of the justice of Him who rules the world must he have, who supposes that we can commit such exceeding wickedness and yet escape retribution !

Mr. Henry Richard only expressed what thousands feel, when, at the close of his admirable speech on the opium question in the House of Commons in 1876, he said :—

"I am not ashamed to say that I am one of those who believe that there is a God who ruleth in the kingdom of men, and that it is not safe for a community, any more than an individual, recklessly and habitually to affront those great principles of truth, and justice, and humanity, on which, I believe, He governs the world. And we may be quite sure of this, that in spite of our pride of place and power, in spite of our vast possessions and enormous resources, in spite of our boasted force by land and sea, if we come into conflict with that Power, we shall be crushed like an eggshell against the granite rock."

This view of the matter is left out of account by those who consider the opium revenue so much clear gain. There is ample reason for believing that though what is called the "net revenue" derived by the Indian Government from opium during the last forty years has exceeded £200,000,000, the real net money gain to India has not equalled a single sixpence. On this point we invite attention to the views expressed by Sir Arthur Cotton, Cardinal Manning, and others, which will be found pp. 95, 96, 100.

That the difficulties in dealing with the matter are now exceedingly great none can deny. A course of wrong-doing cannot be long followed by a nation, any more than by an individual, without the difficulty of reverting to a right course being immensely increased.

The statesman who breaks the bonds of his official surroundings, and, Indian officials notwithstanding, resolves in this matter of opium to do justice to China, will need to be a strong man ; but he will need to be a much stronger man who will successfully resist the efforts of those who are resolved never to rest until our national complicity in this iniquitous business is brought to an end.

He who is resolved that the opium revenue shall be maintained, and that the Chinese Government shall not be free to admit or not to admit our Indian opium, must take it into account that he has the Christianity of England to fight, for the conscience of England is now awaking.

The *Friend of India* thinks it "hard to believe that any moral scruple could in the scale weigh down seven millions sterling a year, that the indulgence of any sentiment could be purchased at such a price." But when "sentiment" is only another word for a firm and conscientious conviction of what is right and just, it is a power that can do strange things.

It must, however, be remembered, that while those who seek the suppression of the opium trade demand first and chiefly that China shall be free to admit or not to admit opium, there are other considerations which, though subordinate, are of very great importance.

They consider it no small thing that the commerce of England should be sacrificed for the sake of the opium

revenue. That it has been, the facts of the case plainly show. But for the opium trade China would have been long ago a market of vastly more value to British manufacturers and merchants than it has yet become. The following figures are significant:—

The export of opium from India to China for the year 1880-81 amounted in value to £10,244,442.

The exports from the United Kingdom to China, including Hong-kong and Macao, were—

Cotton yarn and cotton	£6,178,344
Woollens	£1,279,620
Metals and sundries	£2,024,858
	£9,482,822

This is the amount of our exports to a country containing a population numbering hundreds of millions. If manufacturers and merchants will study the opium question in its bearing on the interests of British commerce, they will marvel at some of the lessons to be learned. (See "Opium Trade and British Commerce," p. 73.)

Another important consideration is, that it is no light thing that a line of conduct should be followed by England which, instead of securing the goodwill of the Chinese, is having a contrary effect, and is causing towards England a deep distrust and dislike. The goodwill of the Chinese, whose power and influence in the East are rapidly increasing, would be to England a source of strength, as their ill-will may become a source of no small danger. Our opium policy in this respect is the very opposite of all that wise statesmanship would dictate.

Moral, commercial, and political considerations, it will thus be seen, all combine to prove the importance of suppressing the opium trade.

A further consideration must be mentioned. It is, that Indian interests are imperilled, and serious financial derangement risked, by a continued dependence upon a source of revenue so precarious as the opium revenue is admitted to be.

The opium revenue is in danger; its own friends say so. They consider it in danger from the extensive growth of the poppy in China. The danger from this source we consider too remote to cause any immediate apprehension. In face of the fact that, with an increasing cultivation of the poppy in China, the Indian opium revenue has continued to increase, and that the limit of the power of consumption in China has not yet been reached, there is not much reason to expect that, beyond a possible disturbance in price, the Indian opium revenue will be seriously diminished by the native growth for some time yet.

There is, however, danger from other sources. The Chinese Government, chafing under a sense of long-continued injury, may settle the matter by a word. If to-morrow morning the Government of China informed Sir Thomas Wade, Her Majesty's representative in China, that on and after the 1st of January next, the Government of China would not admit opium any longer, what would be the result? There would be some vapouring about "Violation of treaty rights," "The power of England defied," "Insult to the British flag," and the usual appeals to popular ignorance; but would any Government in this country venture to go to war again to force opium upon China? Would public opinion allow such a course? There is reason to believe that it would not. What, then, would be the fate of the Indian opium revenue? It would be cut off at a stroke. If, however, it should happen that evil counsels prevailed, and that, in spite of the moral feeling of the country, we were dragged into war, it would be a war very different from the China wars of former times. We may not doubt on which side victory would ultimately lie, but the cost in blood and treasure would be unexampled, for China during the last twenty years has made extraordinary progress in the development of her defensive resources.

How near we may be to some such resolve on the part of China not to admit our opium any longer, we do not know; but there is good reason for believing that some of the most influential men in China are only waiting the time when, feeling strong enough to risk the consequences, they may announce their determination not to submit any longer to that clause in the Treaty of Tientsin which, to the incalculable injury of their country, compels them to admit opium. Such an ending of our opium trade would be ignominious, and would fix upon this country the indelible stain of having held to the trade as long as it could. Nor would this be all; our future relations with China would be damaged for generations to come.

The most certain danger to the Indian opium revenue may, however, be looked for, where it certainly ought to be found, viz., in the action of the people of England. It is shameful that this action has been so long delayed; but the country is now becoming aware of the wrong that has been done in its name, and has commenced a movement which is rapidly gathering force, and which will undoubtedly bring England's connection with the trade to an end.

The *Friend of India and Statesman*, alarmed at the prospect of the opium revenue being lost, says: "*If a certain number of electors joined the movement, so as to make it worth a hundred votes or so to each candidate at a Parliamentary election, the thing would be done.*" This is undoubtedly true; but the same authority cherishes the delusion that if the opium monopoly were abolished, the revenue might be saved. The article is altogether most remarkable. Much of it is given in the Appendix, pp. 87, 88, and will amply repay a careful reading.

Major Baring, in his Budget speech, discussed this question with great fairness and ability, and clearly showed that if the opium revenue is to be maintained, the monopoly cannot wisely be abolished. One important consideration he did not name, though it might have been present to his mind, viz., the improbability of private capitalists risking enormous sums of money by ventures in connection with a trade the continuance of which they could not safely count upon for a single year.

The abolition of the monopoly in order to get rid of the odium attaching to it, and in order that the revenue may be the more permanently secured in another form, would be little less than an attempt to deceive the people of England, and would not touch the morality of the question.

While respectful towards opponents, Major Baring unhappily appears to be driven by the exigencies of his position to defend the trade. He avoids the folly of those who assert the non-injurious effects of opium-smoking, but on the most important point he takes a false position, and contends that opium is not forced upon China. The evidence in the supplementary portion of this publication will have been selected to little purpose if Major Baring's error on this important point is not abundantly proved.

A further proof, if further proof were needed, is afforded by the terms of the notice of motion in the order-book of the House of Commons. All that Sir J. W. Pease asks for is that the Government of China may be free to act in the matter of opium as it may judge best. Why ask for freedom for China if China is free already? If China is not forced to admit opium, there is nothing to prevent the Government giving cordial assent to the motion. Will

the Government do this? A vote on this motion, one way or the other, would be worth a good deal.

The *Friend of India*, though mistaken about the means whereby the revenue may be saved, has very clearly indicated where the power lies by which it can be ended, viz., "in a certain number of electors," and all that is needed to secure the action of the "certain number of electors" is that they shall understand what it is we have done and are doing by our opium trade. This is the opinion of those best acquainted with the question.

SIR EDWARD FRY says :—

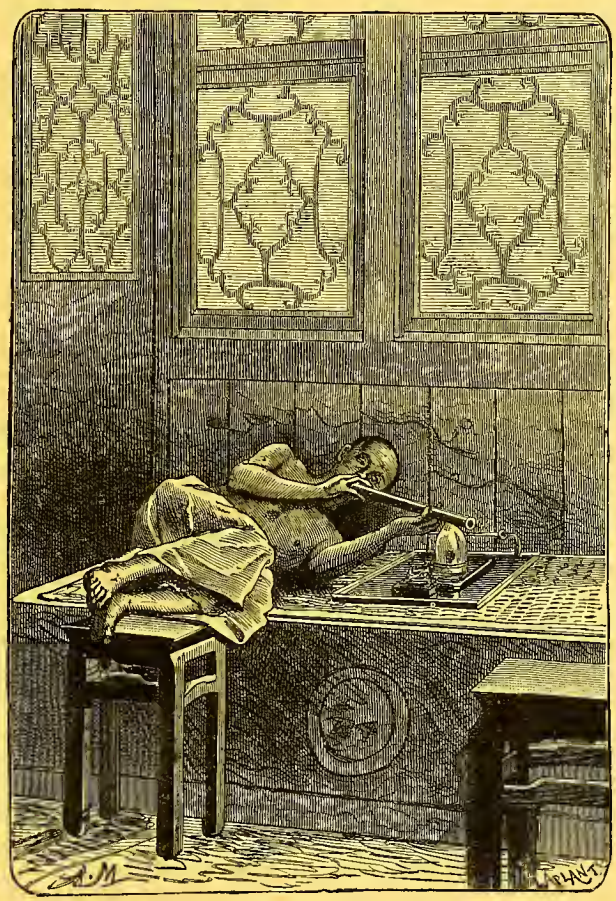
"I have such faith in the good feeling of my countrymen, that I believe that if they could once realize what it is that we have done and are doing as regards opium, they would rise as one man, and get rid of the accursed thing, which, as sure as there is a moral government in the world, will one day or the other find us out."—*England, China, and Opium*, p. 6.

The REV. GRIFFITH JOHN says :—

"Attempts were sometimes made to palliate the sin of the trader, and to make light of the evil effects of the drug. On both points our utterance must be clear and emphatic. We *know* that opium is a *curse*—a curse *physically*, a curse *morally*, and a curse *socially* to the Chinese, and this fact we must declare in loud, ringing tones. . . . It is our duty to appeal to the great heart of England—for she has a heart, and when that heart begins to beat warmly on the question, this foul blot on her escutcheon will soon be wiped off."—*Speech in the Shanghai Conference*, 1877.

The REV. DAVID HILL says :—

"It had been said that this traffic produced a revenue to India of eleven million pounds sterling per annum. It mattered not whether it were eleven million or eleven hundred million; if the *source* of revenue be immoral, the *amount* of it cannot justify its collection. He thought the English public were not at all acquainted with the real state of the case, and that if it were plainly laid before them, we might hope to see the traffic suppressed."—*Speech in the Shanghai Conference*, 1877.



AN OPIUM-SMOKER.

Light is spreading, and this trade cannot live in the light. Three or four hundred missionaries scattered throughout China cannot live among the people without the truth about opium-smoking being known to them, and through them to all who are interested in their work. There are also powerful agencies at work in England.

In the diffusion of information sorely needed, the Society for the Suppression of the Opium Trade has done a work which has given it a just claim to public gratitude and support.

Much, however, remains to be done, and the society now referred to should have a more widespread and generous support, and to this should be added the further aid of energetic personal effort on the part of every one who is convinced that it is an unrighteous thing to force an injurious drug upon China.

We owe much to China. We have deeply injured the people of that land. The evil we have done we cannot undo, and the evil now being done we cannot prevent. Multitudes, tempted by the drug we have supplied, and compelled their Government to admit, have formed habits which will be the ruin of their families and themselves. We have set in motion forces of evil which we cannot now control, and for this we, as a people and nation, are responsible. If by the conduct of individual Englishmen all the ruin and death consequent upon the use of our opium in China had been caused, it would have been bad enough; but it has been through the action of the British Government that the evil has been wrought, and the sin of this rests upon us all. We are individually responsible.

Our national connection with the traffic must, at all costs, be ended. Thousands are resolved that it shall be, and are working to this end. What is needed to aid them in their work? Nothing so much as the unimpeachable testimony of those whose position and experience qualify them to speak upon the question with an authority none can gainsay. To supply such evidence the following pages have been prepared.

B. BROOMHALL.

2, Pyrland Road, Mildmay, N., *May*, 1882.

Shan-si Province.

MEDICAL MISSION, T'AI-YUEN FU, 1881.

By R. Harold A. Schofield, M.B., F.R.C.S.

WE REACHED this city at the end of November, 1880, and though only just beginning our study of the Chinese language, were obliged to attend to the patients, who came in steadily-increasing numbers, when it became known that a foreign doctor had arrived.

As soon as we could unpack and arrange our medicines, we opened a small dispensary, at first on Wednesday afternoons, and in the course of a few weeks on Saturdays as well, and gradually got the patients into the way of coming at these times. Only in this way could time for the study of the language be secured, and this is often broken in upon by the necessity of attending to some urgent case, or to some one who has come twenty or thirty miles on purpose to seek medical advice, or to one of the mandarins. The usual number of patients in one afternoon has been thirty to forty men, and eight to ten women, though sometimes double these numbers have been present.

As soon as they had learned to come on regular days, and at stated times, the preaching of the Gospel was begun. First we have a short Chinese prayer-meeting to seek God's blessing, after which one of the missionaries, or our native evangelist, Yang Cheng-teh, addresses the men, telling them plainly that inasmuch as the soul is incomparably more important than the body, we seek first to point them to the Lord Jesus, who alone can save their souls, before giving them medicines for the relief of their bodily diseases.

Meanwhile, one of our sisters tries to put the Gospel in the simplest language before the women who are waiting for medicine; those of the men who can read receive tracts, which they carry home up their sleeves, in their hats or boots, or even attached to their pig-tails, for they have no pockets.

Many hundreds have thus heard the Gospel for the first and perhaps the last time in their lives; and though there is yet no manifest fruit, we are sure that God's Word cannot return to Him void. Often there has been great interest and attention to the preaching, and several have inquired further afterwards. Sometimes, when there seems to be a real interest, the preaching has been carried on most of the afternoon. Feeling that this is by far the more important part of the work, I began to take my share in it as soon as I had acquired the requisite stock of phrases, and was thankful to find that they understood a good deal of what I said, when I made my first attempt, towards the close of the year.

Our premises (which were originally taken by Mr. James for an opium refuge) are well adapted for the commencement of a medical mission; and as soon as Mr. James left we were able to take in-patients regularly, accommodating ten to twelve at a time. During the latter months of the year we have had daily morning worship for them, and every one who stays even a few days cannot fail to learn something, at least, of the Gospel. There are also abundant opportunities of setting the Gospel before them at other times of the day; it is therefore natural to expect more immediate results among them than the out-patients. One young man, named *Kao*, from Ho-nan, who was an in-patient five months, gives us good ground to hope that the Holy Spirit is working in his heart. He is not now in our house, but comes regularly to the Sunday services, and says he wants to be a Christian.

A few particulars as to the medical part of the work will probably be interesting.

The total number of *different* cases treated during the year has been 1,851.

Out-patients	(1,271 men, 256 women)	1527 new cases
„	(1,349 „ 328 „	1,677 old „
	Total	3,204

In-patients (27 surgical, 13 medical)	40
Opium-smokers	284
Operations (of which 18 were performed under chloroform)	25

This does not include eighty-five abscesses opened, and other minor operations. Only two patients have died in our little hospital. One, a poor man who had been bitten in the neck by a wolf about two miles outside the city; he had four wounds, one extending very deeply. After he had been with us only two days he suddenly fell back and died in a few minutes, probably from the entry of air into one of the veins wounded by the wolf's tooth.

The other was a little boy, who was brought to us in a state of extreme exhaustion from dysentery, and who was too far gone to rally. I am thankful to say that neither case gave rise to any unpleasant rumours. At the beginning of the year *measles* was very rife, and most of the boys and girls in the mission school had the disease; every case, however, recovered, and I did not see or hear of a single fatal case in the city. Very different was the epidemic of *Diphtheria* towards the close of the year, in which a very great number of cases ended fatally on the fourth or fifth days.

Small-pox is, of course, so prevalent at all seasons of the year in China as to call for no special comment; as far as one can ascertain from inquiry (without exact statistics), I should think that it is much less fatal than in England.

The cases treated included almost every variety of disease commonly met with at home, malaria and dysentery, so frequent in Central and Southern China, being almost entirely absent. A very large proportion, of course, were *eye diseases*. Rheumatic fever, so very common in our damp climate at home, appears to be almost, if not entirely, absent in this bright, dry climate; on the other hand, *rheumatic pains* and *neuralgia* of all sorts are very common here, partly, no doubt, owing to the sudden changes of temperature, but chiefly, I think, to the unwholesome habit of sleeping on the heated surface of a k'ang (stove bed), which naturally renders the body much more susceptible to a sudden chill.

Dyspepsia is exceedingly common, due partly to the Chinese habit of bolting food without sufficient mastication, and also to the inevitable overloading of the stomach by those who take only two meals a day.

Bronchitis and *phthisis* are very common; but I have not yet seen one case of pneumonia or pleurisy, and only one or two of heart disease.

The mortality in the early years of childhood is appalling; every child has a veritable struggle for existence, and only the fittest survive. The diffusion of knowledge as to the rational feeding and clothing of children would be an inestimable boon.

Epilepsy and insanity appear to be as common as they are in Europe.

A few instances of native malpractice may be mentioned here, not in any censorious spirit, but to remind ourselves how medical practice at home has improved in the last few generations.

A man came to me with a great scar in his arm, and his hand bound tightly down by a scar like that of a large burn, all resulting from extensive inflammation, produced by a native practitioner running needles into various parts of his arm some years before.

A little girl, whose eyelid was dreadfully bruised and inflamed from a fall, was brought to me with marks of burning on her forehead, lip, and chin, and also on each limb—seven in all; this cauterizing had been done by a native doctor in the village. Another little girl was cauterized in the same way in two places on the scalp, on the day of her birth! Many more instances might be quoted.

Several cases have been seen directly due to the habit of foot-binding; one little girl came with four toes completely gangrenous, and just dropping off, while her life was placed in imminent danger from the filthy neglected state of the resulting sore. One cannot doubt that there are plenty of such cases, though they but seldom come under the notice of the medical missionary. A young woman was suffering from disease of the bones of the foot, due, doubtless, to their being crushed and pressed in binding. A very large proportion of the women suffer from pains about the knee-joint, caused probably by the extra strain thrown on the joint from the comparative disuse of the ankle-joint. It is, of course, idle to point out to the women that the foot was constructed for walking, and not meant to be crushed down to the size of a donkey's hoof; but we may surely hope that the spread of Christianity will gradually undermine the practice.

We have had constant applications for medicines to cure opium-smoking. These medicines (pills supplied by Dr. Dudgeon, of Pekin) we sell, all others being given gratuitously. A good number say that they have thus been helped to give up the vice entirely, but it is of course difficult to ascertain whether the cure is temporary or permanent. The smokers in the city here are estimated at fully fifty per cent. of the adult male population (in the villages, of course, the smokers are much less numerous), and the habit is sadly common among the women too. We have not seen the way open yet to begin a refuge for them. One of the saddest results of the vice is the poisoning of infants crawling about on the k'ang. We have had two babies about ten months old brought to us, who in crawling about had got some opium on their fingers, and of course into their mouths, certainly quite enough to kill them had they not been promptly treated; by thoroughly washing out the stomach, and the administration of a strong dose of coffee, they were brought round. Suicide cases are very common here, chiefly among young married women, who fall out with their mothers-in-law; but there are many other cases, both among men and women, and in any domestic quarrel the most fearful revenge that can be taken by the aggrieved party is to swallow opium, and thus commit suicide.

During the year twelve cases of opium-poisoning have been treated by us, and in every case successfully. The administration of eructics, and the use of the stomach pump, followed by a strong decoction of coffee, generally proves effectual. The Chinese have an immense number of remedies for these cases, but from want of a knowledge of what is to be aimed at in the treatment, they usually fail, and have recourse to us. A good number of such cases have been successfully treated by other missionaries in the city.

It is very often said that the Chinese are an ungrateful people, but as far as our experience here has gone, this is certainly untrue. During 1881 we received tokens of gratitude from more than thirty patients; the poor village people bringing a few eggs, potatoes, or apples; and the rich mandarin sending flour, fowls, rice, pork, etc. Many of the presents, of course, were of little intrinsic value, but they showed conclusively that the patients appreciated the benefit received.

A few words on the climate of T'ai-yuen Fu, and the health of the foreign missionaries during the year, may fittingly conclude this sketch of the year's work.

The barometer ranges from 27·5 to 28·3 in. (elevation about 2,800 above the sea). Total rainfall for the year 15¾ inches, *one-third of the total fell in August.*

Maximum temperature in shade 98° F.
Minimum temperature „ 0° F.

The climate is wonderfully dry, and the air bracing and exhilarating. During the autumn and winter, for months together there is hardly a cloud in the sky; thus even in the winter months the effect of the sun's rays is very powerful, and it is unsafe to go out bare-headed. The extremes of heat and cold are, of course, much more marked than at home. In the winter the thermometer often falls nearly to zero, and sometimes below it, and the north winds are excessively keen and biting. July and August are the two hot months, and then the shade temperature ranges between 90° and 100° in the day, and above 80° at night, but the air being very dry, neither heat nor cold is so trying as the same degree of either would be in England. The *extreme* heat of summer last year only lasted five weeks, the heavy rains in August causing the thermometer to fall below 70° for more than a week. The missionaries here (ten in number, exclusive of children) have enjoyed on the whole as good health as they probably would have had at home, and with proper care in adapting one's clothing to the temperature, and in efficiently protecting the head from the sun's rays, there seems no reason why one should not enjoy as good health as in England.

In conclusion, may I ask all who read this paper to pray earnestly for GOD'S blessing on the work, and especially that His SPIRIT may touch the hearts of the in-patients, convincing them of their sinfulness, and thus leading them to feel the need of a SAVIOUR; that the preaching of the Gospel to the out-patients, even though many hear it but once, may make an impression on their hearts; and that the visits paid to patients in their homes may be blessed to their souls as well as their bodies; and that those who are seeking deliverance from the vice of opium-smoking, may find it in answer to earnest believing prayer?

A Pleasant Visit and a Hospitable Reception.

By Mr. A. G. Parrott.

AN account was published in our occasional papers of the remarkable circumstances leading to the conversion of Kyüô-yiao, now one of our oldest native preachers, and who for many years past has been supported by a lady in England. To any friends who may have remembered him, a short account of our recent visit to his station in the Fung-hwa district, CHEH-KIANG province, and of the hearty reception the Christians there gave us, will be read with special interest, but no friend of missions could have failed to be greatly encouraged by what we witnessed.

We took as little baggage as possible with us, so as not to be impeded in our journey. A small box, a casket, and our bedding were the only incumbrances; and to secure sufficient room in the small mat-covered boat to lie down for sleep, we two engaged four passages. About a dozen men and two women found sitting room in the remainder of the boat. Soon after breakfast next morning we found ourselves at Fung-hwa (Mr. Williamson's station before he left CHINA), at present with its five out-stations worked by native helpers, under the native pastor, Mr. Vaen, without any foreign supervision.

Rivers and canals seem to connect nearly all the large and important cities of the province. At midnight I heard a great clattering of nailed shoes on the stone floor of a straw-thatched shed with four open sides, and the next minute the head of our boat was gradually rising as if ascending a bank—and so it was. The canal (fresh water) ran to the bank of the river (salt water) and there ended, a small bridge or bank of stone, covered with clay, separating the salt and the fresh water. The stern of our boat had been attached by ropes to bamboo windlasses, and we were being drawn up the bank by the coolies in the shed. The top of the bridge or bank would be six or ten or even more feet above the water, according to the tide of the river, to which height the boat was drawn, and then overbalanced and slid down the other side into the river below. On another occasion, between Ning-po and Shao-hing, our boat was carried bodily overland from the canal to the river, a distance of at least five minutes' walk.

Pastor Vaen and the Christians at Fung-hwa received us kindly. One of their number had recently died, and Mr. Taylor was asked to conduct a Christian funeral service at the house in which lay the remains of the deceased. There was no burning of incense before the coffin, or banging of gongs, and beating of drums, and playing on stringed instruments, etc., here, as in the case of heathen funeral performances, but from twenty-five to thirty men, women, and children sat or stood in the courtyard around a table, and listened to the reading and exposition of God's Word. Every one took off his cap, notwithstanding the coldness of the weather, out of respect, I suppose, to the true God whom they now worship and honour, and listened with attention throughout the service. It was a dark night, and two solitary candles on the table only seemed to make the scene more solemn and effective. We retraced our steps along the quiet and lonely streets by the light of a lantern.

After a few hours' sleep, we rose at four a.m. next day, and started in chairs for Ho-zī, Brother Kyüô-yiao's village. Pastor Vaen accompanied us.

About half an hour before reaching Ho-zī, I was walking a little ahead of our party, and was suddenly stopped by three or four Chinamen travelling in the opposite direction, one of whom came forward, and stretching out his hand, which is quite an un-Chinese mode of salutation inquired after T'ai Sien-seng (Mr. Taylor). A few introductory remarks passed between us, and then Mr. Taylor's chair came up, and the man bidding his companions adieu, returned with us to the village. He proved to be the preacher, Kyüô-yiao, and was on his way to a market town a few *li* distant, where he had heard we were to pass. I was soon struck with his zeal in preaching the Gospel. He talks to everybody about the LORD JESUS, and is well known in the villages of this valley. Our plan was to stay only a few hours, and proceed to Ning-po without delay, but Kyüô-yiao and the Christians there would not hear of such a thing, and greatly pressed us to stay at least till next morning. Before we could give a very definite reply, Kyüô-yiao was downstairs bargaining with the chair-bearers to agree to stay the rest of the day at that place. In consideration of a little extra money the matter was arranged, and he came back full of joy, and presently brought us tea and confectionery. He soon discovered that we had taken no food all day, and immediately a great stir was made to provide some dinner. All the Christians seemed equally concerned to do us the greatest possible honour they could. I cannot say how many attendants we had at dinner, all doing their utmost to make us happy. One condition on which Mr. Taylor agreed to stay was that they should not go to the expense of making a great display of food. But it was very clear to me that they had brought forward the best that could be obtained in the village. Traces of newly-spilt blood in the yard showed that a chicken had suddenly met its fate, and fish, and bamboo sprouts, as well as pork and cabbage, had been procured. For the remainder of the day we had interesting conversations with the evangelists and other Christians about the work generally. They took us to the top of a hill 450 feet above the plain, and showed us the large number of villages visible from that point. Just before commencing the descent, Kyüô-yiao said to Mr. Taylor, "Now that you have come to the top and seen all these villages, will you not pray for them?" Prayer was made for the little church in the village at our feet, and that soon the power of the Gospel might be seen in the neighbouring villages and towns. The scenery around and beneath us was grand indeed. We seemed to see God everywhere, except, alas! in the poor heathen people who, so far, as a mass, have rejected the message Kyüô-yiao so earnestly proclaims, though perhaps thirty or so have received the LORD JESUS.

In the evening the believers assembled in their little chapel, and listened to an address by Mr. Taylor upon the subject of Christians being filled with the Spirit.

It was arranged that we should start at four o'clock next morning, but we wished them not to prepare any breakfast for us at such an early hour. We, however, were disturbed at two a.m., not two hours after retiring, by a good deal of commotion in and through the room in which we were sleeping. Three or four of the brethren were up and about preparing breakfast for us. Long before the appointed hour for starting, some sick women and children were brought to be seen by Mr. Taylor.

Brother Kyüô-yiao has had a fireplace built in his best room for the special benefit of any foreign mis-

sionary who may pay him an occasional visit. A fire in the room at such an early hour was comfortable, but the smoke, alas, obstinately refused to go up the chimney, which was evidently the first attempt of an amateur fireplace builder.

Breakfast taken, and the chair-bearers aroused, we took our departure, several of the native brethren accompanying us three or four miles on the road—a mark of great respect. By midday we reached a large market town, where boats could be obtained to Ning-po. One was secured in the course of an hour or two, our chairs dismissed, and by nightfall we found ourselves back in Ning-po, much encouraged by the kindly reception the Christians in these two mission stations had given us. I cannot but think from what I have seen of the work in this province (and I have since travelled north, south, east, and west) that everything is ready for much reaping. The Gospel is comparatively well known in Cheh-kiang. Mission chapels, and a few Christians, are to be found in most of the principal cities and towns, all which would seem to demand a special united effort for ingathering of souls. We ourselves see the *need* of this, but what can be *done?* There are open doors in every province of China, and millions of souls are perishing for lack of the knowledge of salvation in Christ which we possess. But the reapers are few. We can but pray the Lord of the harvest to send forth more labourers into His harvest. The fields are ripe for the sickle. Who will come over and help us? is our cry.

Cheh-kiang West.

VISIT TO KIU-CHAU AND HANG-CHAU.

By Mrs. Douthwaite.

THE FOLLOWING brief extracts from a letter written by Mrs. Douthwaite refer to the conclusion of the journey across the province of Cheh-kiang from east to west, of which we gave some details from an earlier letter. We lost a number of earnest workers by death last year, one of whom is referred to below. The workers are taken away, but the work remains, and much prayer is needed that God will qualify and call many Christian natives to labour in the harvest field.

WHEN WE were at Kiu-chau we visited Dông Sin-sang's grave. Mr. Randle has secured a nice piece of ground for a cemetery about two miles outside the city, and there lie the earthly remains of Dông, and of Dzœ-ming, the father-in-law of the preacher. He died four years ago, and his poor old wife kept him in her room three years, hoping to be able some day to carry him to his native soil, Ningpo, and bury him with the family dead. But when a Christian cemetery was secured she gave up her idea, and there he lies, as well as poor old Dông. Until I had really seen his grave, I was filled all the day with an indefinite expectation of seeing him walk up stairs, as he used to do with some brilliant suggestion or other relative to the way in which I managed the school children, or entertained the women; perhaps a hint that So-and-so wanted a new dress, or So-and-so was not a proper person to have about. He was a real help and comfort to us, and took the deepest interest in everything that concerned us, and really was quite unique in some of his ideas. His great desire was to follow us to Wun-chau, but a lingering illness prevented him, and finally landed him where he will have no more suffering. For this effect of his removal, and the rest from sin and temptation, we can only rejoice; though *pour nous* we have lost a friend.

There was also a wedding which will prove an additional memento of our visit in days to come. Our old helper Ping-yung was united in marriage to a fair dame—his first choice in that line. She is not a Christian, and we fear he will suffer for opposing God in this matter as he himself is a real Christian. He had contracted for the marriage without consulting Mr. Randle.

We had a very enjoyable trip down the river to Hang-chau. There were only two other passengers in the boat, which would have accommodated eight persons altogether. These two men seemed deeply interested in our reading, singing, and praying. One especially listened intently, and read the New Testament in all his spare hours. We felt strongly it was a case of seed falling on good ground which might eventually bear fruit similar to that at Kin-hwa, which all sprung from a few words spoken and a Testament given to Chang Sin-sang twenty-three years ago by a foreign traveller, whether merchant, colporteur, or excursionist, we have not been able to ascertain.

We reached Hang-chau on the fourth day after leaving Kiu-chau, and found dear old Wông Læ-djün, of happy memory, in good health. Nying Tsi-kying, his son-in-law and helper, and all the members well and prospering; in fact, Mr. Taylor thinks they never were in better condition. They are in a fair way to be soon an entirely self-supporting church. Their monthly contributions are a credit to any gathering, and their great desire is to be independent of foreign help. This is a capital stimulus to any body of Christians. It would be so well if all our churches could prove the benefit of it.

Mr. Taylor had here to abandon the hope of visiting Shao-hing and T'ai-chau for the present, much to his regret; but he had such a severe attack of bronchitis that he found any more travelling impossible, so we decided after a few days' rest to come straight on here (Shanghai), trusting that ere long strength and time would be given for what he so much wished. The journey by canal between Hang-chau and Shanghai is a great contrast in its quiet and evenness to the rugged wild mountain scenery we had just come through—something like the peace of the Lord's day after a week of turmoil. It took us three days—days of learning God's faithfulness, for He showed us several times most markedly that He is the Father of rain, storm, wind, and all the elements; and that He is quite willing to use them for our help, if we choose to plead with Him for it.

Brief Notes.

WUN-CHAU.—Mrs. STOTT has had a most encouraging work among the women for some time. She visits, several days in the week, at the houses of the Christian women. Her primary idea was to instruct them in the Scriptures, seeking to instil into their minds Bible truths and facts in a simple form, to suit their mental capacities, it being proverbial that Chinese women understand but little of ordinary chapel preaching; however, as many outsiders came to listen, it is as much a work among unconverted as Christian women, and very many get the truth in its various forms. Mrs. Stott herself writes:—

"Yesterday three more women were baptized; praise God for all His goodness! My Sunday class has grown so large that I have to keep the children out; the eldest girl has them formed into a class in the schoolroom, and teaches them 'Peep of Day.' Yesterday I had over fifty women, but the average number is thirty. There are four others who will be baptized soon, I think."

There are thirteen girls in the school, and Mrs. Stott has valuable assistance from a Chinese lady who acts as matron, and who devotes her time and energy to the work, asking no other pay than the smile of the Lord. She is a real, earnest woman.

KIU-CHAU.—The girls' school here under Miss BOYD'S care has increased to fifteen, and there is the nucleus of a boys' school (four or five), under the charge of a nice Christian young man, formerly one of the Hang-chau school-boys. Mr. and Mrs. RANDLE have lately had a very pleasant and profitable visit to the out-stations on the borders of Cheh-kiang and Kiang-si. They have much happiness in their work, notwithstanding their isolation.

KIN-HWA.—Mr. and Mrs. ADAMS, with their two children, removed to this station in February this year, and are being much blessed with the presence of the Lord. Mr. Adams writes: "Here in this quiet little city of Kin-hwa I believe the truth is taking hold of men's hearts. We prayed that it might be so, we expected it would be so, and indeed we see evidences of abundant answers to faithful prayer joined with steady effort. The general congregation is increasing weekly with regular hearers; seven inquirers have been accepted for baptism, others are requested to wait for a time. The church, seventeen in number, have decided to open a station at an important 'hien' city called Yung-k'ang, about sixty miles from here, providing rent and deposit money themselves. This, an entirely spontaneous effort, has much encouraged me. . . . . What we need is Pentecostal power."

Mrs. Adams is finding plenty of work among the women, and gets warmly welcomed everywhere. The local dialect differs from the mandarin, but it will not take long to get into it, and in the meantime the Nankin mandarin is generally understood. Their two children are quite well now, and prove, as indeed children always do in China, a great attraction to the women. Since receiving Mr. Adams' letter, I hear he has baptized four of the seven mentioned above.

KIANG-SI.—Mr. CARDWELL needs our constant prayers that he may be cheered in his loneliness. A valuable work is being done at Ta-ku-t'ang, and though few have as yet openly come out, professing faith in Christ, perhaps the extent of it may not be known till the time when all shall acknowledge Christ as Lord, and shall confess with shame that there was a time when, *believing* in Him, they feared to own Him. We shall not be able to quote all Mr. Cardwell's account, but sufficient to show the confidence with which our friends are treated, and the success they have in the use of medicines. He says:—

"I will jot down something of what has transpired during the last three days, and it may be taken as a sample of our every-day work, of course varying much in detail.

"*May 1st.*—After the usual morning prayers and exposition of Scripture, at which several patients were present, I inquired into the nature of the complaints, leaving the native brother with the visitors to put before them the way of salvation. That over, I went to the street chapel, where I found men from four provinces, Hu-peh, Gan-hwuy, Ho-nan, and Kiang-si, besides people of the town. Many of these stayed for an hour or more, and their places were then taken by new comers, during the preaching-time. Some on leaving bought books, and to others we gave tracts. Returning to the house for dinner, I found other sick people awaiting me. In the afternoon I went into the country, about three miles, to see a woman who was ill, her husband having sent a chair for me. On arriving I found the patient in bed, and about thirty of a family of all ages collected to see the treatment. After listening to a minute description of her complaint, and prescribing the remedy, I spoke to them of the Great Physician who could heal their souls, etc. The husband then came with profuse apologies for being absent on my arrival, and tendered refreshments; and about ten relatives came forward with all manner of diseases, some incurable, but for most of which I was able to supply remedies, as I had medicines with me. It was now time to return home, so leaving some tracts, and expressing the hope that they would not forget what had been said about their souls, I left, telling them to send for other needed medicines. On arriving at home, I found a man with a leprous leg awaiting me.

"*May 2nd.*—Owing to strong wind and rain we had only a few visitors to-day. Two men came asking me to go the next day to a place six miles away to see a woman with dropsy, but as I could not see my way clear to do so, I sent medicine and some advice. We have had several such cases lately, and having been successful in the treatment, our fame has spread. I was called up during the night to see a man who had poisoned himself with opium.

"*May 3rd.*—To-day there have been great numbers of people in the chapel, tradesmen, countrymen, and boatmen, listening to the Gospel with more than usual interest. While I was there a man came in, and walking straight up to me, said, 'A gentleman in the country would be glad if you could go and see him, for he is very sick.' I spent a long and interesting time with a man who had said, 'I don't know what repentance is; will you tell me what you mean by it?' Thus we labour and thus we speak, day by day, leaving the result with the Lord. Pray for us, that our faith fail not."

SHEN-SI.—Mr. KING has been obliged to leave his house in Si-gan Fu, through his landlord, who pretended it had been sold to some one else. However, he is staying on in an inn, and we trust he may be able to retain his position in the city. It has been a great disappointment to him, and he has our entirest sympathy. Let us pray the Lord that He will allow us to hold that fort, and also in His time that we may get back into Ju-ning Fu, which Mr. and Mrs. Hunt were compelled to abandon. The latter are at present in Fan-ch'eng. Mr. HUNT writes:—

"We have now been here nearly two months. Our work is as follows:—

"Preaching to both men and women, in-doors and out, every fine afternoon. Visiting, both in the city and neighbouring villages, just commenced. We have begun to paste illustrated tracts about, inside and outside the city, which we trust will prove a beacon to many who have not *heard* the word. Medical work, patients not numerous, but some encouraging cases. Three men, who lived on the mission premises, have, by the aid of some medicine Mr. Trench brought, been cured of opium-smoking. Interested in the Gospel, and frequent visitors to the house, are Mr. Li, Mr. Chen, and Mr. Hsii, the three mentioned above as opium-smokers; Mr. En, a schoolmaster; Mr. Yang, and a few other men; Mrs. Tseng, my wife's servant, and a few other women, neighbours. As helpers, we have Hu Si-fu, evangelist, and his wife, formerly with Mr. Judd. Besides working in Fan-ch'eng, we are also able to preach frequently in Siang-yang Fu, on the opposite side of the Han River. During the recent examinations in the latter place, I preached to the students, and they were exceptionally well-behaved. The people are very respectful towards us in both cities. I trust Jehovah has some people among them who shall shortly come out and testify for Him."

CHINA'S MILLIONS.

MILITARY CANDIDATES COMPETING WITH THE BOW AND ARROW.

A Peep at the Mongols.

BY MR. T. W. PIGOTT.

HEARING that a sight of real Mongolian life could be had about ninety *li* north of the Kalgan gate, in the great wall of China, we resolved to ride thither and observe for ourselves before leaving this district. Accordingly a few days ago we started, accompanied by our kind host, Mr. Roberts. Kalgan lies in a gully formed by a river or stream flowing between the mountains, which rise to a height of about 1,800 feet, near at hand. The great wall here runs, as so frequently is the case, along the mountain brows, and crosses the gully in which stands the gate. The town itself being on the south side of the gate, or on Chinese ground, is composed of two large places about five *li* apart called the Hia-p'u, (lower village), and the Shang-p'u (upper village). The missionary dwellings are Chinese houses right in the midst of the people, in the heart of the Shang-p'u, or upper village.

Trade has the appearance of briskness ; many hundreds of carts making their way hither along the highway to Russia. Passing through the gate our road lay along this highway, turning northwards up the centre of a second gully, here branching off that in which the larger stream runs. Houses of business, some occupied by Russian establishments, are built along its sides for some way. There is also a Russian post-office, by which letters can be sent home, not taking much longer than by English mails ; also telegrams of twenty words including address, can be sent for five dols. These take about twenty days or somewhat less to reach home from Peking, or two days less from here.

Above the houses rise rough hills and cliffy mountains, hiding in their bosom a small Russian burying-ground, marked by the rough stone cross which struck one's eye strangely here in China. It was a very lovely scene as we rode onwards for fifteen miles, gradually mounting upwards, till at length we climbed amongst the hill-tops, and slept, for we were late in setting off, in a half-way village inn. The next morning a very fine panorama of hill

scenery lay below us as we still climbed upwards for some miles, reaching the height of 2,000 feet above Kalgan, where we rode over the rounded and bare hill tops, with a Chinese plot of cultivation here and there, until, after we had passed five miles, a slight descent brought us to undulating and grassy uplands, on which for the first time white tents and herds appeared here and there, proving to us that at last we were in true Mongolia.

You may be sure the grassy sward delighted an Irish eye, and a quickened pace over the breezy downs soon brought us to our proposed destination, the abode of a wealthy Mongol gentleman, close by the fine llamasary of T'ai-t'o-mias. He is a Mongol official and receives guests coming to the temple; he is also the landlord of one of the mission-houses, and is very friendly, often giving the missionaries accommodation in his compound when they come. He was away from home, so we were at first rather at a loss, but soon being invited into the priest's residence found ourselves sipping tea and chatting with a fine old man, the chief llama. The priests were very numerous, in fact, every second man or more seems to be one. Some seem wealthy, too, to judge from the room in which we sat, which was very nicely kept, and most handsomely furnished with rich soft rugs and thick felt. Our hosts were able to chat in Chinese, and so to understand a little of the Gospel, I trust. We also left with them a few Mongol tracts. The chief Llama had been to Llassa, and Mr. Cameron quite seemed to enjoy the memories of the Tsan-pa.*

Near to this we found a Mongol encampment. There were over a score of tents ranged in rows, the finer and larger one occupying a central position in the front rank. They are made of thick white felt, and are quite circular, the sides rising straight up some eight feet or more, topped by a convex roof, the centre-piece of which can be lifted at pleasure. At the doors a ready-saddled horse, hitched to a post, strikes the attention, and one finds that the Mongols use horses' legs much more than their own. The people are hospitably inclined, and inviting the stranger in, draw out some finer mats kept for the guest, on which he is invited to sit, and may, if so inclined, regale himself with milk, butter, or cheese, so great a treat to a Chinese traveller. Large boxes or trunks ranged around the inside of the tent contain the goods and stores, the family sitting on mats inside, while in the centre is a small fireplace for coolies' purposes. The fuel largely in use appears to be the dried manure of cattle, large heaps of which we observed every here and there.

A scarcity of water on the wider parts of the plain may be one reason of the great dirtiness of the Mongolian people, which can hardly be surpassed; and yet, according to Mr. Cameron, the Thibetians exceed them in this particular. Many look as though they had never been washed from childhood. They wear the queue, and the dress is a gown, generally brown either by colour or dirt, and girded at the waist, where often hangs a large knife, or what appeared to me to be a case of chopsticks. On the feet are large leather-topped boots, and in cold or wet weather the costume is completed by a cap, often of felt, and a large loose cloak for the shoulders, thick and white, of the same material.

Sometimes we came to a travelling party of Mongols, and these generally used low cloth tents, in front of which a large circle, formed by rough carts drawn together, afforded an enclosure for their cattle at night. We met many hundreds of these one-ox or one horse carts, all seeming to work on this Russian high-road. Skins in abundance, also soda and various other commodities pass southward, while both Mongol and Russ deal with China for tea and many other articles.

The great numbers of priests found among the Mongols would seem to indicate a strong superstition, and probably a determined opposition to any successful Gospel work. But should it not likewise lead us to hopefulness as an indication of a naturally religious character? Their more respectable tents, with the great herds of horses and cattle, made me think of Abraham, Isaac, and Jacob, the herdsmen of old; also of Abel, the feeder of cattle, as contrasted with the first tiller of the ground; and of the advantages of the quiet watch on the hillsides, by the flock or herd, for silent thought and soul-seeking of God.

* See Mr. Cameron's diary of journey into Eastern Thibet, published in CHINA'S MILLIONS for 1879, p. 70.

Chek-kiang Province.

FROM THE NATIVE PASTOR AT FUNG-HWA.

I AM HOPING to get away this week to visit Ho-zï, Si-tien, Ning-hai, and Tien-tai in turn. I expect in Tien-tai and Ning-hai to spend some weeks, as there are candidates in those places desiring baptism. I am feeling very weak and strengthless. Please to pray God to strengthen me in body and soul.

Two persons have been baptized in Fung-hwa since the New Year. One of them is an old lady of seventy-seven years. Her husband, a doctor, is eighty years old. The son of this Mrs. Nyien first heard the Gospel early last year, and after attending for several months he became a believer, but died before he was baptized. As he was dying he said to his mother and wife, "You *must* go and listen to this doctrine, for it is the way of salvation." He died very happy; and his mother, seeing him in such peace, received the truth herself, and has been attending our services for about half a year. On the 16th of the 1st Moon (5th March) she was baptized. At the same time, the chapel-keeper, who is the son of a believer in Ho-zï, was baptized. The father is dead. His wife is also a believer.

All the members of our little church are through God's goodness in peace. But some of the congregation who used to attend in Fung-hwa when a foreigner was in charge now stay away. Their real inducement to come was a hope of employment; now, they see there is no possibility of that, and stay away. *Their* absence is no real loss, but we must pray God to cause the *Church* to flourish and increase.

I wish you could in any way help us to a school in Fung-hwa. The children of our members, and others at Ho-zï, have no Christian school accessible.

May the abundant grace of our God keep you in peace.

Kiang-si and Western Chek-kiang.

TIDINGS FROM MR. AND MRS. RANDLE, OF KIU-CHAU.

FROM MR. RANDLE.

I HAVE just returned from a visit to the out-stations with my wife; it is our first trip into the KIANG-SI Province together. We sent our luggage and bedding on to Chang-shan by boat, on Monday, April 24th, and started the next day ourselves, travelling overland in chairs; each chair being carried by two men, the rate of progress is only about three miles an hour. After having gone six miles, we rested awhile at a busy village called Huang-pu, where I spoke to a large crowd upon the street, disposing of a few tracts and some of Mrs. Grimké's text-cards amongst the people, who seemed to much appreciate the latter. Upon reaching Kiao-yen, the half-way village, as is my custom when travelling this road, we stopped to take dinner at a native inn. When alone, I would generally have ten or twelve people watching me eat; but this time there were quite seventy or eighty standing around us, much amused at seeing us use knives and forks. Chinese men and women, if not apt at listening to a story, are wonderfully apt at *looking*, often being willing to stand for half-hours, or even hours, looking on wondering. After dinner I spoke to the people, and sold a few tracts; then on we journeyed towards Chang-shan, which place, the first of our out-stations, we reached after six o'clock in the evening. Although our quarters here are not at all pleasant, nor the chapel suitable for our work, yet we were glad to get to a resting-place. After tea we held a little service with a few friends and inquirers.

The next morning we started for Peh-shih-kiai, eleven miles from Chang-shan. We reached this village about noon, having been hindered somewhat by the rain. Being very wet the rest of the day, my wife did not see any women visitors, save three or four neighbours. In the evening, we had a meeting for converts and friends, but few were present, owing to the rain. On Thursday we had a most unpleasant journey; it rained all day, and although we tried to shelter ourselves as best we could, both we and the luggage were very wet when we reached Ta-yang, our stopping-place. However, we were glad to be in the midst of a little circle of native Christians, who are, I think, satisfactory beyond the average. During the four days we stayed here, we had very pleasant meetings with the converts and their friends and neighbours.

Ta-yang is a small KIANG-SI village, situate among the hills, some two or three miles from Yüh-shan. We stayed at the house of our first convert, Tong Fah-yüen, whose family own the whole hill at the back of the house. Upon the summit of this hill stands a neglected temple, becoming more dilapidated every year. This is at once an evidence of their former regard for, and present disregard for, idolatry. I hope, in time, to make this temple into a village chapel, where the converts, men and women, may assemble for worship, instead of having to travel, as they do now, from five to ten miles on Sundays to attend the services; but there are difficulties in the way which we want to see removed. Several who have part claim upon the temple are converts, but some are not, hence the difficulties. On Friday afternoon I walked into Yüh-shan, and after preaching for awhile in the chapel, went to look at a house we are anxious to rent or lease. It stands on the principal street inside the city, near the great west gate. The amount required to lease it will be about 250 dols. or £50, the rental being about forty dols. a year. The house is very suitable, not only for our present needs, but for possible greater needs in the future. It is very desirably situated, being in a busy yet quiet thoroughfare. The owner of the property was first willing to negotiate with us, then unwilling, and now again willing, so that we have not yet taken any step in the matter.

On Sunday, April 30th, leaving my wife at Ta-yang to take the meetings for the women, I went again to Yüh-shan, where we had, as is always the case when I am present, two good, well-attended services, both being open to the heathen. In the morning I spoke from 1 Timothy i. 15—"Christ Jesus came into the world to save sinners"—and in the afternoon both Wang Sien-seng and I spoke from "Enter ye in at the strait gate." Several inquirers were present. These gave us much encouragement, and I feel sure we shall reap some fruit from amongst them ere long. After having another evening service at Ta-yang, we concluded a happy and busy day. The next morning (Monday) I took Mrs. Randle to Yüh-shan. We walked along the principal street together, looking at the chinaware for which KIANG-SI is so justly famous. We had, of course, a nice crowd following us. The people were very curious, but quite friendly.

In the afternoon a large number of women came in to see my wife, who received them in a back room. Chinese women seem to feel they have a right to come and see any foreign visitor of their own sex who may be temporarily located among them; and it is well that it is so, for it is often the only practicable means a lady missionary has of collecting an audience of Chinese women. After the usual round of questions are asked and answered, and the first surprise is over, the women listen with much attention, and often with greater heart-appreciation than men, to the Gospel story spoken and illustrated as simply as possible. But they understand so little, alas! and every missionary, I suppose, feels that GOD must work by His SPIRIT upon the hearts of the hearers—men and women alike—before they can know what repentance and faith are.

The longer one stays in China and works among this people, the more evident it becomes that the bearer of the message is nothing: it is the Word of GOD which is the seed of the kingdom; it is the SPIRIT of GOD that is the fructifying influence. How much is prayer needed—this prayer: "Lord, clothe Thy Word with power, in the mouths of Thy witnesses among China's millions."

We left Yüh-shan on Thursday, spending another night at each of the stations, Peh-shih-kiai and Chang-shan. We came from the latter place by boat, and as we had a strong head wind and consequent rocking, the journey made my wife quite sick and ill, which, however, soon passed off when once at home. Wang Sien-seng will be leaving (D.V.) for Yüh-shan in a week or two with his wife and family, when he will be in a better position to look round for new premises.

FROM MRS. RANDLE.

May 6th, 1882.—My husband and I returned two days ago from the out-stations. After several disappointments, I am very glad to have at last accomplished a visit to these places. We stayed one night at Chang-shan and another at Peh-shih-kiai on our way to Ta-yang, where most of my time was spent—from Thursday afternoon till the following Monday morning. I had many women in to see me each day I was there. They appeared quite friendly, and listened attentively to my explanations of the Gospel.

On Sunday my husband went into the city, Yüh-shan, with all the men and held services there, while I remained with the women. In the morning I had a quiet little service, with about twenty present. I found I had to sing a solo, if there must be any singing, so chose a hymn as suitable as possible for their comprehension—"Jesus loves me." There are two or three women who are in church fellowship, and one or two inquirers. In the afternoon I had a large company, and consequently not so quiet. Strangers from the hamlets near came in for a time, and then departing made room for others. I was pleased to find many readily understood me, while others needed explanations from one or other of the Christian women.

We went into Yüh-shan early on Monday morning, and though many had probably never seen a foreign lady before, yet they behaved very well. We walked down the principal street, and though there was some excitement, my husband said there was much less than about two years ago when he visited the city. When the chapel was opened in the afternoon, I had nearly a hundred women in at different times to see me—the room would not accommodate more than twenty at a time. I was much taken with the women of Yüh-shan, they understand me much better than the Kiu-chau women, so listened intelligently, and indeed seemed more interested in the Gospel than I have seen them in this city.

If our hopes of help in the school be realised, we shall feel it both a duty and pleasure to spend a few weeks at a time in these places. Thus two ends would be gained, for besides working among the women we should ourselves be recruited by the fresh air and the sight of the beautiful hills which surround these villages, thereby possibly avoiding the need of a change to a greater distance. I much enjoyed the trip, but was glad to get home, and to find my sister and little Elsie had been getting on nicely during our absence.

KIU-CHAU.

AT TIMES of excitement, such as are caused by idolatrous festivals, or when political feeling runs high, the disposition of the Chinese is more than usually unreliable. We had an illustration of this recently in HO-NAN, when Mr. and Mrs. Hunt had to leave Ju-ning Fu, after a quiet and friendly feeling had been manifested for a year or so. In the following narrative also we see how easily trouble may arise where least expected. Constant prayer is needed that those who live in heathen lands may be kept from "wicked and unreasonable men," and enabled in quietness and peace to continue their labours.

FROM A LETTER FROM MISS BOYD TO A FRIEND.

THURSDAY, 9th March, 1882. Last Saturday I had a rather more exciting walk than usual. Our boy, Ma-tsï, went with me to carry Elsie, who, although she trots about in the house, cannot walk on the rough, stony roads outside. We took one of our usual rounds across a small hill on which the ya-men stands, and intended to come home by the wall. When we reached a high part of it, however, I saw a large crowd further on watching some gymnastic performances, and so thought we had better return the way we had gone. Some of the crowd had caught sight of us, and before we had walked many steps a number of men and boys followed and surrounded us, and soon stones began to fall on our umbrellas, thrown by those in the crowd behind. I was rather alarmed at this, not for myself, but lest any should fall on baby and hurt her; so telling Ma-tsï to be very careful and protect her head, we walked steadily on. We had still a good way to go, and every now and then stones fell on or near us until we reached our own street. I think that the people were excited, as it was the Feast of Lanterns day, for we constantly go out with Elsie and a servant, and are not at all molested; indeed, generally both men and women are very friendly. I could not help enjoying a little bit of retaliation which some of the crowd met with. Some twenty or thirty followed us up the narrow passage to our side door, and were just looking in when Mr. Randle appeared. This caused such a precipitate flight that about six or eight were knocked down here and there, like so many nine-pins, and four of the unfortunates left each a shoe behind in their haste to escape. I need not say how thankful I was to get our little girl safely home, and I was glad of this, another token of the gracious protection of our God and Father.

I am sure our friends at home will be pleased to hear that we have now fourteen girls in our school, having received seven new ones during the last few months. Five of these arrived together, and although we were delighted at such an increase, the scenes connected with their reception were very touching, so much crying at parting from their parents, and entreaties to be taken back, that it made our hearts ache, and yet we were so sure that it was for the children's good that they should come into the school. They were very thin and very dirty when they came, but by means of a good deal of soap and water, and a good supply of food, their appearance has already changed remarkably for the better. Some of the children are only three or four years old, but we have put each into the care of one of the elder girls. The senior girl sleeps with her little charge, nurses her, and does her hair, and looks after her clothes. The last few months we have adopted a system of marks something like what they use in the native schools, and this we have found a great stimulus in the studies, as well as in making the girls do their household duties carefully. Those who obtain the highest number of good marks have their names written in large red letters on the schoolroom wall.

Mr. Hudson Taylor spent a few days with us last week. He was accompanied by Mrs. Douthwaite and Mr. Parrott. They came overland from Wen-chow, and left Mr. and Mrs. Adams, with their two boys, at Kin-hwa, on the way. Living such an isolated life as we do, it was very refreshing to have such Christian fellowship and social intercourse as their short visit afforded. You will remember Mr. and Mrs. Douthwaite lived in Kiu-chau before we came, so it was a mutual pleasure for Mrs. Douthwaite and the native Christians to meet again.

The Chinese Christians.

By Mr. Meadows, of Shao-hing.

IT HAS been asked, "Are Chinese Christians as anxious about the salvation of their families and friends as are the Christians of other nations?" Sometimes there seems to be a want in this respect, and it has been brought before the members of the native churches again and again. There are, however, we are happy to say, many who feel deeply for their unsaved relatives. We have heard very earnest prayers offered in our meetings, and have seen touchingly earnest letters that have been written by girls in Miss Murray's school to fathers, mothers, brothers, and sisters, entreating them to repent of their sins and come to Jesus. And in the case of one of the members of our Church, prayer and effort have been greatly blessed to the salvation of several of her family.

She is our nurse, and came to live with us six years ago. She had then been a widow four or five years, and with her little boy had lived with her mother-in-law. She had heard the Gospel, but it had not made any deep impression on her; for when asked to come and live with us, she only consented to do so on condition that she "should not be compelled to enter the church." Her mother-in-law was much opposed to her coming to live with us on account of the current idea that we take out the eyes, heart, etc., of those who die on our premises, or in connection with us; and said she would rather her daughter-in-law went to live with a native for less money.

The night before she came to us she slept at the house of the Native Pastor, and attended family worship. The next morning she came here, and from the first attended prayers twice a day. She soon felt that the religion of Jesus was just the thing she needed, and very demonstrative was she in her joy at having found something that exactly suited her case. She early proved to be a real believer, though not an angel, and in due time was received into the Church.

She at once began to recommend the Saviour she had found to her friends, and it was not long before her brother and a nephew followed her example. A brother-in-law, too, became an inquirer, but he is not yet willing to give up *all* for Christ.

Her mother-in-law was still unsaved, and as she had the care of her little boy, nurse was very anxious on his account, as well as her own, that she should be saved. She was very earnest in prayer for her, and whenever she paid her a visit besought her to come to Jesus. The old woman was an earnest devotee, and her neighbours used to come to her that she might present their petitions to the idols. For a long time it seemed to be in vain that she was exhorted to seek the salvation of her soul, to forsake the worship of idols that could not save her, and to trust in Him who loved her so much as to die for her.

One day last summer she made her appearance here, to our great surprise, on a visit to her daughter-in-law. During the day we were still more surprised by her telling us that she was suffering from indigestion, and wished for medicine. As the idea is so prevalent that we have medicine which will charm the people so that they are compelled to believe the Gospel, our surprise was at its height when we saw her take the pill without the least hesitation. She was asked to stay over the Sabbath, which she did, and attended the services. She was much pleased with what she heard, and it was evident her prejudices were giving way. Her great trouble was that she could not remember what she heard. She was told that it was not necessary that she should remember all, and what was needful for her to remember was told her in the most simple words.

In a few days she returned home, but she was not the same person she had been before; her faith in idols was shaken; her friends no longer found in her a willing medium through whom they might present their petitions. She loved to pray to the True God, and to speak of Jesus who died for her, and their verdict was, "The daughter-in-law has gone out of her mind, and the mother is going too."

In November she came again, and remained several weeks. She said she had only remembered two sentences of what she had heard during her last visit; these were that Jesus died for her, and that she must thank God for her daily food. She was more than ever pleased with what she heard, both at the Sunday services and at the daily family worship, and sometimes gave vent to her feelings by saying, "That is good!" "That is true!" showing that she understood what she heard. Indeed, so clearly did she now understand that we were all sure the Holy Spirit was her teacher. She was often found on her knees, and said she was never so happy as when praying. Her health was not good while with us, probably owing to the difference in the manner of living (at home she did her own housework, here she was waited on by her happy daughter-in-law), so she returned home. We often hear of her through her son, who is the inquirer mentioned above. He says she is very earnest, and prays a good deal. When asked if she is trusting partly in her prayers or not, she says, "No; I trust only in Jesus." The 2nd of January was her eightieth birthday, and her own daughter wanted to light candles and perform the usual idolatrous rites; but she would not allow it, although it made her daughter very angry. Our nurse sent her boy (who has been here at the school for some time) to spend the day with his grandmother. He took her some presents, and as he can read well, and knows a good deal of gospel truth, he was able to help and comfort her, and she was very thankful for his visit. Will you not pray that the old woman of eighty and the boy of thirteen may both become real Christians, and be the means of leading many others to Jesus?

The daughter-in-law is as earnest as ever in seeking the salvation of her family, and is a good illustration of the truth that whenever the Holy Spirit performs a work of grace in the heart, the desire for the salvation of friends is as ardent in the Chinese as in foreigners. It would be unprofitable to reason or speculate about it; a practical illustration or living example will operate more effectually than mere theorizing. "As in water face answereth to face, so the heart of man to man."

The Opium Question.

IS OPIUM A BLESSING IN CHINA?

PERMITTED to use the following extract from a private letter written by Mr. A. W. Douthwaite, of the Wun-chau Anti-Opium Hospital, to a friend, I gladly insert it. I have closely watched the effects of opium-smoking on the Chinese since the beginning of 1854, and have medically treated large numbers, both as in and out patients. In travelling, often living with them in junks and boats, journeying with them overland, and sleeping in the same common guest-room in native inns, I can fully confirm the statements made by Mr. Douthwaite as to the evil results of this habit. It is evil and only evil, and that continually. I do not believe there ever was, or ever will be, any one *really acquainted* with the facts of the case who, *in his own heart*, could doubt its injurious character. No words can give a true picture of the sorrow, the disease, the vice it engenders. It is sapping the vitality and destroying the morality of the greatest heathen nation in the world, and this under the iron tread of our so-called Christian nation. It is time, high time, that the question was looked into by all earnest Christians.—J. H. T.

FROM MR. DOUTHWAITE'S LETTER.

I AM VERY glad to see that the opium question is being taken up so vigorously in England. I have been living amongst the Chinese now eight years, and have had ample opportunity of judging the effects of the terrible vice of opium-smoking. I have studied it carefully in all its bearings, and have long since arrived at the conclusion that it is an unmitigated curse. There are those who defend it, and even some medical men—who ought to know better—have declared that opium-smoking is really beneficial to those who indulge moderately.

Now, I have no hesitation in saying that whoever makes such a statement as that is either ignorant of the facts of the case, or is in some way interested in the opium-trade, as those two Indian medical officers who have recently written in defence of it undoubtedly are. There are many who assert that opium is no worse than alcohol in its effects on the human system. But there, again, they reveal their own ignorance. A man may take a little beer, wine, or spirits every day for years, and, even if he derives no benefit from it, it will not impair his health so long as he takes it in moderation, and whenever he wishes to give it up he can do so without much difficulty. But let him smoke ever so small a quantity of opium regularly every day for two or three months, and then try to break off the habit; he will find himself in the clutches of a demon over whom he has no power, and whose grip tightens every time the fatal pipe is put to his lips.

Let me give you the history of an opium-smoker—a typical case. He begins with smoking, say, twenty grains of the drug, once a day, probably for the relief of rheumatism or some other malady: immediately his pains vanish, and he finds himself in that blissful state of semi-consciousness which is heaven to a Chinaman. The next day he takes another dose, but finds its effects are not quite so lasting as at first; so, after a few days, he has to increase the quantity of the drug in order to satisfy his appetite, and before many weeks are past he is consuming from two to three drams a day, which is as much as most working-men can afford.

By-and-bye he finds that his strength is failing, and that, if he passes the usual hour for smoking, he becomes nervous and unable to attend to his business. He notices, too, that he is losing flesh, and that his skin is becoming very yellow. Perhaps his wife and friends exhort him to give up the vice, and he accordingly chooses a "lucky day" on which to renounce the pipe. He is firmly resolved never to smoke again, and invokes the family god and the spirits of departed ancestors to help him to keep his good resolution. All goes well for a few hours, but towards noon he feels very nervous, and has no appetite for dinner. In the afternoon he tries to work, but has no strength. The time for his usual evening pipe comes on, and the craving becomes unendurable; still, he has made up his mind to conquer, and he means to do it. He goes to bed, but cannot sleep; his back aches, his head aches, his whole body aches, and the muscles of his legs twitch spasmodically; then diarrhœa or dysentery comes on, and in despair he flies back to his opium-pipe. In a short time his discomfort has vanished, he goes to sleep, and awakes in the morning with the firm conviction that he is doomed to be the slave of the opium-pipe so long as he lives.

This will give you a faint idea of the evil of opium-smoking; but, to really understand its effects, you must see for yourself, as I find it impossible to describe them.

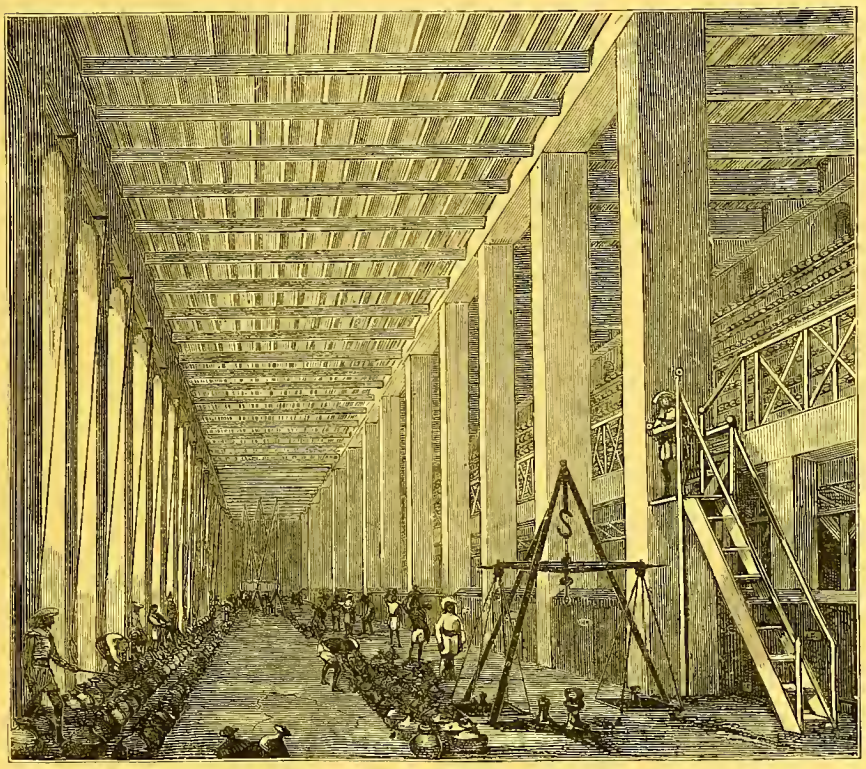
I often see in the home papers letters from merchants and others who have lived out here, stating that the accounts sent home by missionaries of the effects of opium-smoking are greatly exaggerated. But who is best able to form a correct opinion on the subject—the merchant who comes out here solely for gain, and who never comes within arm's length of the Chinese if he can help it, or the missionary who lives among the natives, who makes them his life's study, and who labours to rescue them from the degraded condition to which they have been reduced partly through the baneful influence of opium forced upon them by Christian England?

I have not yet seen an exaggerated account of the evil effects of opium-smoking, and I think it would puzzle any one to write such an account.

I am glad the Anti-Opium Society has established a branch in our native town, or Sheffielders love fair play and hate oppression, and they must be convinced—if they inquire into the history of our dealings with the Chinese—that our Government has been for years dealing most unfairly with this country in compelling it, by force of arms, to admit into its ports a flood of poison, which has now spread over the whole land. They cannot undo the mischief already wrought, but they can leave the Chinese Government free to restrict the traffic by gradually raising the import and inland duty, or by prohibition, as they may deem best. Permission to do this our Government resolutely refuses, and thus gives the Chinese no chance—if they really desire it—of stamping out that fearful vice which, if not stopped, must ruin the country.

The Manufacture of Opium by our Indian Government.

THE following is one of a series of engravings, which appeared in the *Graphic*, from drawings by Lieut.-Colonel Walter S. Sherwill, late Boundary Commissioner, Bengal. "They were made by him during a visit to the Patna Factory, and were afterwards lithographed, with accompanying descriptions, in a volume printed for private circulation. They are of especial interest at the present time, when a number of persons, more or less influential, regard it as an immoral proceeding on the part of the Indian Government to derive a revenue from what they hold to be a baneful drug."—*Graphic.*



THE EXAMINING HALL.

"In the examining hall the consistency of the crude opium, as brought from the country in earthen pans, is simply tested, either by the touch, or by thrusting a scoop into the mass. A sample from each pot (the pots being numbered and labelled) is further examined for consistency and purity in the chemical test room."—*Graphic.*

THE OPIUM MONOPOLY.

"Lieut.-Col. Sherwill states that between twelve and thirteen millions of pounds of poppy juice (or upwards of 5,000 tons) are yearly gathered in Bengal. This yields a gross revenue of £6,500,000. The poppy is grown in the broad valley of the Ganges, and principally in those districts near Patna and Benares."—*Graphic.*

"In Bengal a strict monopoly is maintained by the Government; the poppy may not be grown, and opium may not be prepared except for the Government. . . . . .

"The crude opium thus obtained is carefully prepared at the Government factories, sent to Calcutta, and sold there by auction without reserve to the highest bidders. The quantity sold annually is now 56,400 chests, or 4,700 at each of the monthly sales which take place regularly throughout the year. . . . . .

"About 500,000 to 550,000 acres of land are now cultivated with poppy in Bengal, on much of which a second crop is grown."—*The Finances and Public Works of India from* 1869 *to* 1871, *by Sir John Strachey, G.C.S.I., and Lieut.-General Richard Strachey, R.E., F.R.S.*, pp. 241, 242, 272.

Gan-hwuy Province.

WORK AMONG THE WOMEN OF GAN-K'ING.

FROM MISS SOUTHALL.

MRS. BALLER has doubtless already told you that I have pitched my moving tent at Gan-k'ing. I received from our friends here a very kind welcome. I was sorry to have to leave Wu-ch'ang. The work was most encouraging. In the two months I was there I learned much of the customs of the people, and the work amongst them was very helpful in acquiring the language.

The first thing that attracted my notice as I entered Gan-k'ing was a number of people performing ancestral worship. I could not but feel how miserable and false were all their hopes and efforts. Laying myself afresh upon the "altar," I asked the LORD to take me and use me much for His glory in this place. The power and the glory are His; hence we may claim much blessing, with all boldness, may we not? Already I believe the Lord is answering prayer. This afternoon I have just returned from paying a number of visits with a native woman. At each place where I was invited to stop, quite a crowd gathered together. We had excellent attention, and a manifest interest on the part of not a few, some saying they should come to our chapel to hear more.

In one house into which I was invited, there were several ladies. Two young ladies were quite anxious to hear of the LORD JESUS, asking me to tell them about the "doctrine." Of course I at once responded, and put it before them as clearly as I was able. Once the conversation drifted into another channel, but one of the previously mentioned young ladies was not satisfied, and asked me again to speak to them about the LORD JESUS. They also wanted to know whether I would mind coming every day and speaking to them, and would teach them how to read.

Miss Hughes and I contemplate visiting some of the out-stations should the LORD open our way so to do; we do not, however, think of starting until Mrs. Tomalin arrives here. Mr. Pearse will be leaving next week, but will return for us as soon as we are ready to start. The pressing need of the work is very great; but it does come to me with increasing force that the spiritual prosperity of our own souls must take the *first* place, or everything will be a failure.

April 26th, 1882.—I believe there is an increasingly friendly feeling on the part of the many people who have hitherto been opposed to us here. Not a few doors have been opened through our being able to give away a little medicine, especially among the better class of people. I am quite sure the LORD has given His blessing, for the results have been most satisfactory. The work altogether is intensely interesting, and I love it more and more.

I am delighted to hear of the safe arrival of our four lady friends, and welcome them very warmly. The work is, indeed, a great one to which we have consecrated our lives—solemn, although happy beyond all expression. Is it not a wondrous love that allows us to have such an intimate fellowship with the LORD JESUS, that with *Him* we weep and rejoice over this people?

Have we not much cause to praise the LORD for the good news from YUN-NAN in permitting His servants to scatter the truth in that province? One feels increasingly the need and privilege of continuing instant in prayer for such a work as this.

Bible Colportage in Gan-hwuy.

MR. PROTHEROE'S FIRST JOURNEY.

JANUARY 23RD, 1882.—Shortly after breakfast this morning I went with the two colporteurs into the streets of Wu-hu, with fear and trembling, as I made this first attempt at work; but soon I felt GOD was with me helping me to speak, and for some five hours I had a good time of preaching and selling books. During the day we sold eighty-eight gospels and some thirty other books.

"January 24th was spent in the same city. We preached in the streets and in the public places such as tea-shops and eating-houses. We sold seventy-seven gospels and fifty other books.

"*January 26th.*—Left Wu-hu this morning for a visit to several towns, intending to preach and sell books. After a walk of twenty-five *li* (seven or eight miles) we arrived at San-shan-kiao Chen, and preached and sold books in some of the busy parts of the town; and going on reached Hwang-shan-kiao Chen late in the day. Next morning we rose early and went to a small town, called Ni-pu-kiao Chen, five *li* distant. Here for a short time I preached and sold books, and returned. I was able to tell the story of CHRIST the SAVIOUR to good numbers of the people who listened attentively. Sold a good number of books, and started for Mo-kiao Chen, the next town in our route.

"*January 31st.*—Rain and snow have prevented our doing much during the past few days, and, as I feared the weather was going to continue bad some time, I thought of returning, especially as the Chinese New Year was getting near. After prayer we determined if possible the next morning to return till after the New Year, and then (D.V.) get off again.

"*February 27th.*—The colporteurs having returned from Gan-k'ing, we started, taking with us about 2,000 gospels and 1,000 or more other books.

"*February 28th.*—Left Ta-cheng-kiao Chen for T'ai-p'ing Fu, and during the day sold 130 scriptures and books, and spent a nice time with the church members there in the evening.

"*March 2nd.*—Yesterday snow prevented our going out. To-day the weather was bright and we visited the three principal gates of the city, and sold fifty gospels and sixty books.

"*March 3rd.*—On the road to-day I was accosted by a man who asked me how we worshipped JESUS. Upon questioning him I found he had bought books the year before in his town, and having read them he told me he had given up the worship of idols and the burning of incense.

"*March 4th.*—I intended leaving for Ho-chau, but hearing a number of pilgrims were expected to visit a temple situated on the hills two or three *li* distant, I determined to go and spend the greater part of the day there. This I did, preaching in two temples. We sold 169 gospels, etc., and 150 books.

"*March 6th.*—Reached Ho-chau to-day, and spent two hours in preaching and selling books on the streets. The next day was

spent in the city. A man came to our inn at Chia-shih who had heard the Gospel there. He stayed a day at Ho-chau to hear more of the Gospel. In the evening we had a service for the four coolies and invited him to join us. This he did, and next morning left saying he could see that the idols were false and he would not worship them any more. He said he would go to our chapel at T'ai-p'ing when he returned.

"*March 8th.*—While on the streets to-day a scholar, whom I invited to buy a book, said, 'Oh, we have Confucius; you have Jesus; they are both sages.' I entered into conversation and showed him the great difference. Afterwards he bought books and said he would read them.

"We left Ho-chau early in the morning of the 9th, and preached and sold books in several towns and villages through which we passed. At Yao-p'u Chen, forty *li* from Ho-chau, we found the people kind and willing to buy books. During the day we sold 200 copies.

"*March 10th and 11th.*—Han-shan Hien. We sold about 400 books in this place. The people were rather inclined to be rough at one time, but afterwards bought books and listened to the preaching. My books having sold well I had not a sufficient stock to go further north, so determined to return to Wu-hu, where we arrived on the 16th, having sold about 3,000 books, besides tracts, during the journey."

Chinese Feast of Lanterns.

BY MR. J. S. ADAMS, OF KIN-HWA.

I SEND you an account of an annual festival called by foreigners the "Feast of Lanterns," as celebrated here—one of those methods which Satan adopts to delude the poor people. *We* took advantage of the festival to preach the Gospel to a number of country people who came in to see the lanterns.

It was a very dark, cloudy night. Every house and shop, with the exception of our own home, had three or four lanterns hanging in rows. Muffled in red silk, they cast a subdued light all down the street, which was very pleasing, yet only seemed to make the darkness more intense. The sound of gongs and cymbals, drums, fifes, and fiddles, and brass trumpets announced the approach of the procession, which was an hour or more passing our house. The band of music came first, followed by two artillerymen, who fired huge crackers which startled the men and made the women and children scream. A party of little ragged boys trotted after the fireworks, each carrying a large square box of candles all blazing away, their light being hidden by folds of calico cut out in curious shapes, with holes for grotesque little figures to dance in—not unlike the "shadow-shows" we used to make in the nursery in youthful days. When the ragged urchins had played their part and passed on, an interval of silence succeeded, broken only by whisperings among the women, the men gazing stolidly down the street for the appearance of the next part of the procession, and smoking away at their pipes. Soft music was soon heard, and several thin old gentlemen, blowing flutes and others scraping on fiddles, seconded by boys tapping gently on tambourines, put in an appearance in slow, solemn step. They preceded a long train of respectable citizens, each bearing a banner with his name upon it, who came on two by two. The three lighted lanterns on the head of each banner, swinging twenty feet in the air, reflected light upon the gold characters pasted upon crimson silk—characters praising all sorts of false gods, too many to mention, for, like the devils spoken of in the Bible, their name is "Legion." One hundred of these banners passed us with their tiny, little bells tinkling as they went along. When shall we have a hundred citizens of Kin-hwa praising the name of the LORD JESUS publicly? Thank GOD, some of the poorer sort are pressing into the kingdom; but, alas! the rich remain outside.

Suddenly the darkness was illumined by the arrival of twelve little boys carrying lanterns, shaped like huge fish, curved in a way which made them look very natural. Some salmon preceded a number of blue dog-fish with large goggle eyes, and such comical movements of their flexible bodies. Candles burned inside each of the fish. Occasionally, one would burn out, and an attendant boy, with a big bundle of candles, would rush into the procession and repair the damage with as much importance as a new policeman or an old waiter.

While I was thinking how much I should like to get these boys into a school and teach them about JESUS, another band of music headed a string of lads who each bore a green lantern shaped like a grasshopper, with candles shining through the green paper with such a fantastic light. They moved about very steadily, exhibiting far too much dignity for grasshoppers. Then came more big and little fishes, more music, crackers, and banners, then a couple of lanterns like fighting cocks, pecking and striking at each other in a most furious manner. This effect was caused by strings pulled from below by the men carrying the lanterns. A tremendous explosion of crackers followed, and, surrounded by smoke and flame, a huge dragon made its appearance. Its head was made of wood, richly carved and gilded, and it was surrounded by a crest of about eighty coloured lanterns, in which red was the prevailing colour. This head, which reared up, was borne on a frame by about forty men. The body was in curves, and as it twisted, and groaned, and curled hither and thither it reminded one of that "old serpent," who has so long deceived this poor people. The long, coloured body, with illuminated scales of red, green, and yellow, was *one hundred and seventy feet long*, and was carried by eighty-five coolies. No sooner had the dragon gone than a tremendous chattering began among the people: "What a fine sight! How cleverly managed!" etc, etc., with other remarks which clearly indicated that the dragon was the main feature of the procession.

More fish—big and little, red, green, blue, and yellow—more crackers, music, shadow-shows, more banners borne by all sorts of people. Then clanging cymbals, special honours in the way of fireworks, and, amid a cloud of incense, a big, gilded idol passed on, borne by coolies and attended by priests. Next came a miniature temple, with gardens all complete, lighted with wax tapers. A cry of delight arose from the people when a cluster of lanterns, ten feet high by fifteen feet round, made in imitation of a greatly prized flower passed by. It was inexpressibly beautiful. This flower in nature is like a red dahlia, but as large as a small cabbage when cultivated.

Now came eight or ten mythical scenes taken from the history of China, in various ways attended by music. The ground-work of these set pieces was illuminated; and in the midst of paper trees, mountains, and rocks, sat little boys and tiny girls proudly showing their grand dresses as emperors and empresses of the olden time.

These idol-processions, how they bind the hearts of the people to their false gods! From infancy to the grave,

their joys and holidays are all in some way or other mixed up with idolatry. Sober merchants, acute officials, intelligent scholars, kind-hearted matrons, winning girls, and bold, handsome lads—all with many features that draw out love, if with some which repel—are the slaves of these false teachings which are Satan's devices. Pray for them, and for us who live among them, and do all you can to love and serve Him who loved us, even to the death of the cross. To the ever-blessed and only TRUE GOD be eternal glory and praise. Amen.

Piscatorial Industry on the Great River.

(*From the "Shanghai Courier."*)

THE VARIOUS modes of rearing and catching fish in vogue among the Chinese have often been described and expatiated upon by foreign writers, but there is one branch of this industry of which we do not remember having met with any account before, and which is so characteristic of the people as to be worth noticing.

In the upper reaches of the Yang-tsï, about Kiu-kiang and Han-kow, the river, as is well known, rises about midsummer to a very great height, the difference between extreme high and low water being from thirty-five to forty-five feet. But not only is the river-bed itself thereby affected, but the whole basin, extending for hundreds of miles on either side, with its thousands of streams, canals, lakes, and ponds, flows and ebbs with the main stream. It thus happens that many water-ways which in summer are deep enough to float a small man-of-war, are, by mid-winter or early spring, either quite dry, or reduced to the dimensions of a muddy ditch.

As the water ebbs, the fish that may happen to be in these streams fall an easy prey, and numberless traps and snares are laid by the wily natives, as they seek in vain to follow the current. What with dams, and baskets, and drag-nets, escape is impossible, and by the time low water is reached, hardly a fish is left.

The industry which we are now referring to has for its object the replenishing of these inland waters with young fish. Left to themselves, very few would find their way from the main stream to the remote creeks. The water supply consists rather of what is dammed back than of what runs in, and as none are left to spawn, it follows that a fruitful source of wholesome food would, in default of artificial aid, be lost to the people. The *modus operandi* is as follows. Large boats are fitted up with rows of racks running cross-wise, on which are placed, in tiers one above another, innumerable small wicker baskets, made watertight with oil paper, in the usual manner of oil jars, each capable of holding about half a-gallon. In the month of May these boats arrive on the scene of operation, which is all along the banks of the Yang-tsï at the small bays and eddies, where, experience has taught them, the young fry just developed from the spawning beds at the bottom of the river are to be found.

In anticipation of their arrival the natives about such favoured spots have been busy catching fry. Two men prepare a row of jars or wide-mouthed oil baskets, and set to work to fill them with buckets dipped haphazard into the muddy stream. Each jar will then be seen to contain a considerable number of the tiniest young minnows, not more than half-an-inch in length, which go darting through the water with great rapidity. They next take a shallow wicker vessel, upon which a piece of grass cloth is stretched, and dipping this in the jar in such a way that the water flows through the grass cloth while the fry are kept back, they scoop out the water with the hand, or with a wooden scoop, until only a little is left in the bottom, which, of course, is now swarming with young fry. Then they re-fill the jar from the river, as before, and repeat the scooping operation, and so on, each time increasing the proportion of young fry to water, until the requisite density has been arrived at. This may be a matter of days, more or less, according to the success they have, the operators meantime fixing up a temporary hut, and sleeping all night by their jars.

The fish boats, prepared as we have said, go along from place to place and buy the fry from these collectors, distributing them in due proportion in the small wicker basins with which they are provided. When complete, each boat will carry from a thousand to fifteen hundred of these basins, each basin containing four or five thousand fish. Thus a single boat will carry a living freight of 7,500,000! Some idea of the magnitude of this trade will be formed when we say that at the present time there are thirty-five of these boats loading about Kiu-kiang alone.

When complete, these boats start on their homeward journey, travelling mostly down the Po-yang lake, and up one or other of the numerous streams that debouch into that main thoroughfare, selling the fry as they go. In this way the supply is carried some three hundred miles, to the remotest towns in Kiang-si, and it is said some are even carried by land, over the water-shed, into the adjoining provinces of Fuh-kien and Kwang-tung. Much care and attention must necessarily be devoted to keeping the fry in good condition. They are fed at first with the yolk of egg, and afterwards with rice, bean-curd, and such like; the water must be frequently changed, and as the first ones are sold off, those remaining must be distributed afresh among the empty basins, so as to give them room to grow. For they grow with great rapidity, and so numerous are they at starting that they would soon grow themselves out of their dish. Before they are all sold off—a process that takes about two months—they will have grown from the merest speck of jelly, so small that the untrained eye can scarcely tell what they will turn out to be, to healthy young fish of three inches in length. Placed in the rich feeding grounds which newly-submerged plains and marshes would be, they grow before winter to a foot and a half or two feet in length, and if they chance to survive to another year, to three feet and upwards. The kind of fish thus dealt with are mostly varieties of the carp and perch, known locally as the *kwei-yu*, *po-yu*, *chi-yu*, and other names. They form very fair eating, as residents on the Yang-tsï can testify.

A very large supply of cheap food is thus provided for the natives, which otherwise it would be impossible for them to procure, and which they would find it impossible to replace. The poverty of the lower classes in China puts butcher's meat out of the question for them, excepting always the inevitable pork, and even that can only be indulged in very sparingly by a great number. The sea is a never-failing source of toothsome articles for the coast dwellers, but inland people cannot afford to pay the enhanced price which the present system of transport entails. In this way, however, a wholesome article of diet is brought to their doors, and a large population enabled to live in comparative comfort.

Southern Shan-si.

MR. S. B. DRAKE, OF P'ING-YANG FU.

(From a letter written on the 14th December, 1881.)

THE work in and around P'ing-yang Fu is progressing slowly, but really progressing. The baptised Christians continue steadfast, and the inquirers are earnest in the pursuit of Christian truth; while the spirit of inquiry is being aroused in several others. These blessings having been already bestowed, we hope and expect more will be given.

As the Christians and inquirers live in different villages, and some at a considerable distance from the city, the custom has been established of inviting them all, with their friends, to spend one Sabbath in each quarter with us. This plan gives us a good opportunity for fellowship with those who come, and secures them the benefit of contact with their fellow Christians and inquirers. We have just held one of these quarterly gatherings, and a very profitable time it was. Altogether thirteen men came, and remained with us from Saturday until Monday. These men reside in five different places. The effect of the meetings, therefore, will be somewhat widely diffused. We commenced with a prayer-meeting on Saturday evening, and on Sunday morning at seven o'clock we held another meeting for prayer. During the day we had two regular services, followed in the evening by the LORD'S Supper. On Monday morning, at an early hour, we met again for prayer, and thus brought the services to a close.

What will be the result of these meetings we cannot say; but this we know, that upon arriving at home each man would be interrogated by his friends and neighbours, in proper Chinese style, as to what was done and said; and we know also that each question would be answered most minutely. Apart, therefore, from the blessings which each of our visitors would personally receive, there would be an interest aroused in the breast of many others also, and much truth imparted to them. We commit this work to Him whose work it is, praying that it may be for the glory of His Name in this neighbourhood.

Brief Notes.

Mr. STEVENSON writes from Bhamô on March 7th:—"I had looked forward with some interest to going into YUN-NAN this season, and could have gone in at any time so far as the Kah-chens were concerned; but being single-handed, I felt that the claims of the work here were paramount. I never had a season of such excellent opportunities for preaching; and I never saw the truth excite so much interest—nor at times such stern opposition. This, however, is much better than indifference.

"The time appears to me to have come when reinforcements for this place are urgent. Now we can go into YUN-NAN whenever we please during the dry season—November to April; the trade, moreover, is now starting direct from Bhamô (going to Lung-chuén, the Shan State I visited in 1879—or through Moung-mao, and on to Lung-ling and Yung-chang Fu). We have had over 5,000 animals here already this season, and another large caravan is expected in a few days. The truth, too, is spreading. A Chinese traveller, of rather more than ordinary intelligence, said here last night: 'You Jesus-religion-people put loyalty, filial piety—and in fact everything—after JESUS. He is everything to you, even before father and mother!' I consider this not a bad testimony to come from a heathen. For about two months I have had a KIANG-SI man as an inquirer; he attends our Sunday services very regularly."

Mr. GEO. ANDREW writes from Yün-nan Fu on March 14th:—"Thanks for the money the LORD has sent through you. He supplies, and will supply, our every need—not perhaps all we want, but certainly all we need—He knows best, and in Him we trust.

"Brother Eason has completed his first journey from this city. We intend preaching and selling books together here for several days; but next week I expect to leave for a journey.

"We have not yet got a teacher, but we shall probably have one in a few days.

"A man name *Li* has paid us several visits. He has heard the Gospel before, and I think understands it pretty well. He seems a fine, frank man, with some energy in him. We are praying the LORD to work mightily in him, leading him to repentance and faith."

Mr. EASON writes from the same place on March 15th:—"Last Friday evening I returned from a tour of seventeen days, after visiting a circuit of towns to the north-west of the city, which I believe to have been previously unvisited. We did our best both to speak and to sell books, and I think the sales were good, considering the few towns and the distance covered. On my return I was thankful to find that silver and letters had arrived. My funds were very low, but I knew the LORD would send supplies in time; and He has again rewarded the confidence of His child, and in His own way supplied our every need. Brother Andrew is about leaving for a journey of four or five weeks; and after he returns, my next journey will probably occupy three months. I am very anxious to do as much itinerant work this year as possible."

Mr. RILEY and Miss KIDD were united in marriage at I-ch'ang on April 17th, and would return without delay to Chung-k'ing, where an almost unlimited field of labour is around them. Men and women visit them in large numbers, and listen with attention and respect to the Gospel. Many of both sexes come for medical help. The boys' school reopened on the 1st of March, after the Chinese New Year holidays, with nineteen scholars; and in every department of service there is no limit but the number and strength of the workers. SI-CH'UEN will have large claims on the "Seventy" for whom we are praying.

Mr. A. C. DORWARD has recently been encouraged in his work in HU-NAN. He wrote on March 11th from Wu-chang: "I arrived from HU-NAN a few days ago, having rented part of a house in the province. I left the Evangelist occupying it, and came back in the hope of securing further native help." Subsequently to the date of this note, we had the pleasure of meeting Mr. Dorward in Shanghai, just before he returned to HU-NAN. On April 26th he wrote from near Sha-sï:—"I was disappointed not to receive three months' letters before starting again. I had, however, a second letter from the Evangelist, dated March 6th, from the newly-rented premises. He spoke encouragingly about the people, and especially about one man, whom he hopes may yet be converted." From Sha-sï Mr. Dorward wrote further: "I had a good time on shore selling books and preaching on Thurs-

day last. Some of our hearers had heard the Gospel more than once at Han-kow or Wu-chang. We arrived here on April 29th; I have not heard one unpleasant remark while on the streets. On Sunday I was out twice, and in the afternoon had a good open-air meeting. Some of the people listened attentively. If I could make myself into four, Sha-sï would be one of the places I would seek to occupy. Can you do anything to make up for my deficiency? I hope to proceed on Tuesday, March 2nd."

Poetry.

"THIS DO IN REMEMBRANCE OF ME."

LORD JESUS, I remember Thee,
That Thou wast crucified for me,
Long years ago on Calvary—
Can I forget?

Thy wondrous love in coming down,
Leaving Thy home and kingly crown,
To meet a cold world's cruel frown,
Can I forget?

Thy life of suffering here below,
Thy sympathy with all man's woe,
Thy combats with our mighty foe,
Can I forget?

Thy meekness, gentleness, and grace,
Thy wanderings from place to place,
To heal and save our fallen race,
Can I forget?

Thy mighty power o'er wind and wave,
Thy hand of love outstretched to save,
Thy tears of grief at Lazarus' grave,
Can I forget?

The voice that hushed the sinner's fear,
That woke the dead man on his bier,
And dried the sorrowing mother's tear,
Can I forget?

Thy calls of love beside the sea,
Thy peaceful home at Bethany,
Thy watchings in Gethsemane,
Can I forget?

That love-feast with Thy friends so dear,
Thy words of love, their hearts to cheer,
In view of agony so near,
Can I forget?

And then that surging, angry crowd,
Voices of threatening, rising loud,
The *seeming* triumph of the proud,
Can I forget?

Their words of bitter hate and scorn,
How Thy dear brow was rent and torn
By prickings of the cruel thorn,
Can I forget?

The purple robe of mockery,
Yet symbol true of majesty,
Thy mien of royal dignity,
Can I forget?

Thy trial in the judgment-hall,
Silence before accusers all,
Refusing help from Heaven to call,
Can I forget?

Thy weary walk along that road,
Bowed by a heavy, crushing load,
Bearing the cross—*Thy* Cross—of wood,
Can I forget?

The scene on that fair, green hill-side,
Those crosses triple—side by side,
Thee in the midst—THE CRUCIFIED!
Can I forget?

The bowing of Thy head, *so* dear,
The piercing of the soldier's spear,
Then, blood and water flowing clear,
Can I forget?

Thy resurrection from the grave,
Thy manifested power to save
Satan's once loyal abject slaves,
Can I forget?

Thy promise soon to come again,
Over this ransomed world to reign—
Ransomed from sin, and woe, and pain,
Can I forget?

E. JANE JUDD.

Chefoo, May 28th, 1882.

CHINA'S MILLIONS.

OPIUM-SMOKERS.

Great Floods in Western Cheh-kiang.

MUCH DESTRUCTION OF LIFE AND PROPERTY.

REPORTED BY MR. H. A. RANDLE.

MR. RANDLE, who has recently visited his out-stations, starting from Kiu-chau on the 10th June, sends us the following report of the great floods he met with after incessant rains in that part of the country. He writes:—At Peh-shï-kai our house was like a pond. At the Sunday morning and afternoon services, during prayer and singing, the men stood bare-foot in several inches of water. Some raised boards were placed for me, as also for the women. We had, however, good meetings; the LORD was with us. Monday, June 19th, was the day of the flood. The water collecting at the back of our mission-house, and unable easily to run away in any other direction, forced a large hole through the wall, and rushed in and through every room. Peh-shï-kai, however, being high, the water easily ran away, so we nowhere had a greater depth of water than two feet. The next day I pushed on to Yüh-shan, though at times it continued to rain and the road was at some parts still flooded. When we reached U-li-yang, a small village five *li* from Yüh-shan, we were surprised to find that twenty out of thirty houses had fallen down in consequence of the flood. But as we approached the city it seemed as though destruction reigned. At one point my chair-bearers had to walk through a foot of mud and sand for upwards of half a mile. The river had risen tremendously, and rushed into the city at four gateways, and soon made the thoroughfares like rivers. Many of the streets had six and eight feet of water in them, and some over ten feet. Upon the main road from CHEH-KIANG and through the adjacent villages, upon the south-east side of the city, the torrent was terrible, forcing its way over and through all obstacles, beating down walls, upsetting houses, and carrying away woodwork and furniture in abundance. All the weaker houses of many villages have been levelled with the ground, while the best of them have been more or less seriously damaged. At one busy village within a mile of Yüh-shan city, I

noticed many tons of floating *débris*, and probably many hundreds of tons of mud and sand, thrown up by the water upon the streets and roads. I also noticed a long raft, constructed of hundreds of pine poles, thrown right over the ruins of a man's house and garden, being left there as the water subsided. At another village, called Ta-lu-k'eo, many houses which originally stood closely together upon about three hundred square yards of land were all washed clean away, leaving no vestige of any floatable matter (whether house-structure or furniture) behind. That was the worst specimen of ruin I saw. An uncle of one of our members living in this village got on the top of his house when the water had risen so much as to render it impracticable for him to stay within, and fell over with it into the water, but was fortunate enough to grasp a large piece of woodwork, upon which he floated for about two miles before he was rescued.

Numbers of domestic animals, especially pigs, were drowned, and many people. Many were driven by the rising tide from their homes to the roofs, only, however, to have a short lease of life, as several of the badly submerged houses fell over without allowing a chance of rescue to those clinging to the roof. Our house and mission-chapel are unfortunately situated in one of the worst places. We had eight feet of water in the premises, the back walls of which were carried away together with a pair of heavy stairs, a table, and several items of furniture. Mr. Wông met the emergency with good characteristic energy, and though for some time unwilling to leave the place was at length induced to scale the city wall by a ladder. He carried his wife and children out one by one on his back, and when he locked up the house there was over four feet of water in it. The flood reached its greatest height about four o'clock in the afternoon. Had this taken place in the night doubtless many more lives would have been lost, for no one expected it to be so disastrous. Wông returned to the house before daylight, while there was still some four feet of water in the streets and houses. Had he not done this a lot of mission property as well as many of his own things would have been lost, for in spite of the front door having been locked that was all knocked down, though not destroyed, and every item of furniture was washed out into the street, a good deal of which he was enabled to collect again. A little later on in the day I arrived and was able to give him a good deal of help and cheer. It was very sad to see poor people everywhere busy gathering up the fragments of their ruined houses and furniture, and patching up rooms for temporary lodgment until the work of general repairs should be finished. About twenty-five yards of the splendidly built city wall has fallen down—banks, wall, and all—into the river. I passed along under the wall at this point only about an hour before it fell.

No mishap occurred at Ta-yang as it stands pretty high. I stayed six days at Yüh-shan, during which time I had several interesting and happy times of preaching, especially among the villagers. Just outside the city they seemed to draw a good deal closer to me than is the case usually.

On Sunday, June 25th, we had well-attended and happy services. Two were for the public and one for the examination of inquirers, and encouragement for those already in fellowship. One was restored, three accepted for baptism, and two others as candidates.

On Monday I returned to Chang-shan, and Tuesday to Kiu-chau, and found that the flood had been high in both places, but not nearly so destructive as at Yüh-shan.

At Kiu-chau we have two inquirers : one is a reformed opium-smoker, and the other a gardener and farmer. Daily preaching is continued in the chapel.

Chek-kiang, Central.

A LETTER FROM MRS. ADAMS, OF KIN-HWA.

WE feel very happy in our work here ; there is much to encourage us about the native Christians, although of course there is much to try our faith and patience ; they are so much like children, needing as much careful and prayerful watching. We need prayer, that we may be fully equipped for this work, and be kept leaning on the strong arm of our Captain, Jesus Christ. We are so helpless in ourselves, and see so much in our own hearts to hinder blessing on our work, that we are constantly praying for an outpouring of the Holy Spirit to sanctify and make us clean vessels fit to carry the glad tidings of salvation to these poor degraded ones.

I think I told you in my last letter that the Church had decided to open a station at Yung-kang, a hien city about seventy miles away, and you will be glad to join us in praise that God has done great things for us there. Mr. Chang went with one of the newly-baptized members about two months since and rented good premises without any trouble, the mandarin issuing orders that his men were to attend and listen to the good new doctrine and to allow no opposition. All the people are most respectful and attend the services in large numbers. The hall is open from early in the morning until dusk, and attentive hearers are always there. Mr. Adams went for three days last week and came back much encouraged. The church, which is a very poor one, is bearing the whole expense, which has amounted to forty dollars already.

I am trying a plan of reaching and influencing the Christian women which seems to succeed. I invite one or more each week to spend an afternoon with me, those who have children to bring them to play with mine ; we have tea and cakes, and while we sew we talk on different subjects. I learn a great deal from them, and about them and their difficulties, and afterwards try to help them. I think I can in no other way so well influence these sisters whom I so much want to lead to enjoy more of Jesus and understand more about His Word. I will tell you about a few of the conversations on these occasions, as I think it may interest you to know the ideas of the women themselves on different subjects.

It was our usual weekly gathering ; the little ones accompanying their mothers were happily settled at play with Arthur and Sidney in a room within sight, and we had each taken a cup of tea, when my sewing, an article of clothing for one of the little ones, was taken up. The wife of our younger preacher, a bright young woman, remarked with some surprise that I was able to cut out and make all our clothing except the more difficult native

dress, while they could only make their children's shoes, and depended on the tailor for all else. To which I replied, that it was the duty of every mother to do as much as possible of the needlework for her family, thereby saving money and usefully employing precious time otherwise spent in gossip or idleness. Another said, "But it is not our custom: if a mother teaches her daughter to make her shoes and dress her hair, that is considered sufficient, and the daughter is congratulated upon having such a good, clever mother: this is all we have been taught."

Just at this moment Artie ran into the sun without his hat, and on being called back, instantly obeyed, much to their surprise and admiration.

One said, "I have to call my boy four or five times and then I frequently beat him before he will obey." A few words followed on the necessity of beginning the training very early, etc. I feel sure it does the parents good to come into our homes and see us in our daily life! Not a thing passes unnoticed by them—the children's sleeping arrangements, their separate beds, cleanliness of habits, etc., all are freely commented on by them, and they readily acknowledge the superiority of our methods of training children and managing household matters.

The subject of the children dismissed, conversation was again resumed by a remark, a regret of mine, that so little was done by the Christian women for their heathen relations and friends. I pointed out to them the advantages they possessed over me in a perfect acquaintance with the language and modes of thought of their own people. Here Mrs. Chang joined and said earnestly, "But what can you do with such women? they only laugh when we speak to them, and suggest that it is for our own benefit that we believe." She then went on to describe what she personally knew of the lives of the women in this city, of which she is a native; and though I knew much in a general way of the wickedness and superstition in which they live, I was thoroughly startled when brought face to face with the terrible reality, which is unfit to be put on paper.

Mrs. Chu, a doctor's wife, who has a good character for her steady Christian walk, and has secured for herself a high position among the Christians from the fact that she alone of the women can read her Testament and hymn-book, having been educated in a mission-school at Hang-chau, then said, "The greatest difficulty with our women is that so few of them can read, consequently they spend their time in gossiping from house to house, employing their thoughts, not with reading or some elevating study or work, but in planning how to obtain a little more finery than a friend or neighbour. They are quite satisfied if at the season they visit a temple devoted to the worship of the goddess of Mercy, and after presenting money to the priest, and burning incense before the idol, receive a slip of yellow paper declaring the sins of the past months to be atoned for.

A few weeks ago two white-haired old ladies came to call on me; they lived a great distance from the city, but had come to worship at the women's temple here; with a look of satisfaction on their poor aged faces, they drew from their pockets slips of yellow paper, and told me what they were, and when I told them of the precious blood of Jesus that alone cleanses from all sin, they seemed so disappointed and angry at my seeking to remove the props on which they leaned in their old age. But they listened attentively to all I said, and on leaving took a little book and promised to repeat a few words of prayer I taught them.

Mrs. Chu remarked with truth that if it were the custom for Chinese women to read, their homes would improve, their children be better trained, and their husbands could respect and love them more.

Just at this moment our talk was interrupted by screams and the sound of blows proceeding from the house of our neighbours, who frequently keep us awake at night with their quarrelling. The women smiled and said, "That is the kind of life we live in our homes before conversion." Here was a good opportunity of pressing another point, *i.e.*, that we Christian women should do our best to preserve peace and quiet in our own homes, showing proper respect and subjection to our husbands. One of my guests possesses a very violent temper, and lately caused us sorrow by quarrelling with and beating her sick husband; she seemed rather surprised at my remarks, and said, "But you do not know how provoking our husbands are at times: what are we to do when they try us so?" Well, our duty to bear with patience, trying not to answer again, was dwelt on, and that as it was impossible for us to do this in our own strength, that for all our daily trials we should seek strength and help from God, who has said, "While they yet speak I will answer."

Mrs. Chang said, "You say that we should tell our friends about the doctrine in which we ourselves find so much peace and joy. Well, we have often spoken to my mother, but she always laughs, and says that she does not see much difference any way between Buddha and Jesus Christ, that many a time Buddha has answered her prayers; and what if the priest does get a little money out of her? do we not all need to eat? At other times she gets angry and says she will give me the taste of a green bamboo for my impertinence. 'You say,' she says, 'that your religion teaches you to respect your parents, and this is the way you do so by telling your mother she is going to hell.' What is the use of talking to her?"

"But prayer is of great use in your case; try that, and seek to win her by your love and attention to her in things that are right."

After a pause she went on to say, "I am the eldest of a family of eight children: my mother tells me that at my birth she was very angry at my being a girl, but thinking I should be useful in cooking the rice and washing the clothes, she did her best for me; then two brothers were born, who are still alive; afterwards three girls in succession, none of whom lived beyond a few hours, for my mother drowned them all: and says to this day it is very inconvenient and expensive to have girls. My brothers are strong, healthy fellows, who work in the fields all day, but they follow the example of my mother in rejecting the light and preferring the darkness."

Some two months ago this old woman was brought very low by a sudden hæmorrhage which nearly put an end to her existence, but the remedies applied by Mr. Adams were, with the blessing of God, successful in rescuing her from death. While in this dangerous state the Gospel was again faithfully put before her; her answer was an uneasy laugh, and "Don't fear, Buddha is preserving me," and now the poor old woman is about again, smoking opium, and as hardened as ever.

And this reminds me of another evil so common in this district. In this city alone it is estimated that sixty per cent. of the women smoke opium, the reasons given being: (1) The husband persuades or forces the wife to smoke in order to ensure peace over his own pipe. (2) To relieve pain. (3) In cases of bereavement, etc., to forget sorrow.

Oh, the terrible amount of misery there must be in such homes! who can estimate it? The father leaving his business and seeking by all means to provide himself with the drug, and the mother, not worthy and loved as she should be, but neglecting her home and her little ones who should be her greatest blessings, and sinking into the degradation of an infamous woman, in order to obtain satisfaction for the craving of opium. How the poor,

helpless, little ones suffer! We sometimes do not marvel that the poor women are often glad to put an end to their existence; and perhaps, too, it is a feeling somewhat akin to mercy that leads them to dispose of their little girls, for truly, as they say, their own lot is a wretched one—no happiness, no respect, no love, no pleasure in this life, and nothing beyond to them but a blank uncertainty.

The more we see of these poor women the more fully do we realize our own utter helplessness to raise them from such depths of superstition and darkness, and the more do we pray and long that the blessed Gospel should enter their hearts and homes and fit them for the happier life beyond. But how few there are even to tell the story! My husband and I alone with a very small number of native Christians in this Fu city and its eight dependent hien cities, besides the many villages scattered round in all directions. Truly the harvest is great, but the labourers are few. Oh! when will they come to the help of the Lord against the mighty? Surely the condemnation of many will be great, who sit idle at home and heed not the great Master's call! May He soon thrust forth many willing workers, who shall be as a strong army against the evil in this land. May the Christians in England be faithful too in holding up our hands. Never was prayer more needed for China than now; never did the natives need it more, and never did we.

As my two little ones grow they need so much watchfulness; I have no woman, as I want to shield them as much as I can from sin. I need not tell you how much real joy and pleasure they afford us in the absence of other society: we love to hear their sweet little voices, and are so thankful for them.

Mr. Adams has just finished putting the Gospel of Matthew into the romanized colloquial of this place for the use of our members, especially the women, who would not attempt to learn the character. The little catechism is also now in the colloquial, and we hope that will help them also.

Mr. Adams is taking advantage of the dull days to go out into the nearer villages with books and illustrated tracts, which the natives like to fix on their walls. Many hear the Gospel from him, and I expect many read it after he has left. Several about us in Kin-hwa are seeking for baptism.

Che-fu—Shan-tung Province.

FROM THE DIARY OF MRS. SHARLAND.

WE ARE glad to insert the following extracts from the diary of Mrs. Sharland, hoping they will lead to more prayer for GOD'S blessing on her work, and that perhaps it may be laid on the heart of some young friend "apt to teach," to undertake as a matter of service to the LORD to assist her in the important and growing work she commenced single-handed. For the information of those of our readers who do not know Mrs. Sharland we may mention that she came to China about two years ago at her own charges, and then proposed joining the Mission. As she has private means, and bears her own expenses, we advised that she should defer uniting with us until she had seen for herself our work, knew personally more of our number, and was acquainted practically with the working out of our principles. After two years' residence in Nankin, Chin-kiang, Shanghai, and Che-fu, in full harmony and co-operation with us, we had great pleasure in her formally joining the Mission, as mentioned below.

AUGUST 11th, 1882.—I am in the last week of (nominal to myself) "holiday." What with keeping on three "externes," each at different hours, and what with the accumulation of things I have been obliged to delay attending to till these holidays, I have been working quite as hard as in full school time. The LORD in His goodness has been increasing the work much during the last six months, and I praise Him for it. I have now twenty-three in school every day, when all are present, including the "externes;" five of these are, however, only birds of passage in Che-fu for the summer season. But I have every reason to expect at least three more permanent boarders, and one boy day scholar, before the end of this month. My boarders will then number eight, there now being five. During the months of June and July, I was obliged to arrange with my eldest boarder, a nice Christian girl of sixteen, to help me in the school lessons of the two youngest classes, one half-hour every morning. This is the only approach to help I have ever been able to get, but it just saved me from quite breaking down. The LORD is so good: His deliverances come just when He sees the absolute need; often not before, to try our faith. Now He has been so good as to send me one who *comes* as a helper, and who arrived last week: she is an earnest Christian, an elder sister to the girl mentioned above as helping a little. Her health is delicate, and she is come for a time to try Che-fu air, glad too of an opportunity of this little service to the LORD the while; but I do not think she contemplates any permanent absence from her parents' home in Shanghai. I receive her, however, as the LORD'S gracious loan to me in answer to long prayer for help; she will probably stay some months at any rate.

In June last, I formally became a *bona-fide* member of the "CHINA INLAND MISSION," having been ever since arriving in China, virtually so, in heart and co-operation. Early last autumn, Mr. Taylor invited me to take the superintendence of their Eurasian or "Mixed" school (meaning one which might include all nationalities) whenever they might be able to open it, and erect a building for the purpose at *Tung-shan*, the locality of the four large China Inland Mission houses in Chefoo, in the country about one and a half miles from the foreign settlement. And it was intended that when such a school-house should be built, I should remove there, taking my own previous scholars with me. On *personal* grounds I should certainly be glad had this intention been carried out, so that I might be living close to the dear friends there,

though for the *school's* sake I always felt it was a pity to abandon the settlement, where mine is the only school. Much prayer was made about it, and about the time when the school and myself became formally incorporated with the Mission, Mr. Taylor and all of us became of one mind about it; and it is finally arranged that I am to "hold the fort" here in the settlement, with my mixed assemblage of girl-boarders, and boy and girl day scholars, of any or no nationality, class, or sort, whom it may please GOD to send us. Mr. Elliston's school at *Tung-shan* is for pure Europeans only. GOD is prospering and blessing it very much; there are now thirteen boy-boarders (whom Mrs. Baller boards and cares for), and several boy and girl * day-scholars. Two of the boarders are brothers of my girls, and one more is expected shortly with two of my expected ones, so although the schools are perfectly distinct and independent, and uncontrolled in management, there are pleasant ties and fellowships; and I am very thankful for the counsel, advice, and different forms of help which my present *bona-fide* connection with the Mission affords me. Indeed, Tung-shan is to us quite like a second home, we are so often there. In addition to our attendance at meetings there on Sundays, Wednesdays and Saturdays, a kind arrangement has been made for us to take tea there now in the summer on Tuesdays and Fridays, that my girls may have sea-bathing with the ladies, it being very inconvenient at my end of the beach. Mr. Taylor intends, when practicable, to open another "mixed" school, only chiefly for boys, as mine is chiefly for girls.

I should be very thankful if I could report any instances of real conversion to GOD in my school since the beginning of this year. In many cases there seems to be much interest in, and even some love for, the WORD of GOD, and reason to believe there is occasional spiritual impression in some two or three cases. Satan seems to make special efforts to hinder the work; we know who is the ALMIGHTY ONE, however, and cannot but expect, through faith and prayer, the final triumph of GOD'S grace. But I do not *know* of any one soul among us which has really passed from death unto life in this house this year. Those who are the LORD'S (and I am thankful for their Christian influence and example in the school) were His before they came to me. O dear friends! help us in prayer for the refreshing rain from above to water the seed, so often literally "sown in tears," and so much *apparently* absolutely lost. But we know it *is not* lost. We have the promise "*it shall be found*," and under any circumstances sowers to the LORD have the comfort of that Scripture—"Blessed are they that sow beside all waters." We have to "hope against hope," and "stagger not" at *any promise of* GOD through unbelief. But we do long to *see* souls saved.

We have been much tried lately in the removal of dear Mr. and Mrs. Judd from Che-fu to Shanghai; they are lost to us for a year at least, having gone to work amongst the large foreign community there. The faithful, bold, uncompromising, unflinching, and yet loving way of testimony, with which our brother is specially gifted, particularly fits him for such a sphere of labour, and already GOD has evidently blessed the work. Souls have been converted and believers edified, and herein must we rejoice, and do rejoice. We were much edified by Mr. Cameron's ministry while here. Just now we have the privilege of a visit from Mr. Taylor, always so looked forward to and highly prized at every station of the Mission. Mr. and Mrs. Douthwaite, from Wun-chau, have come here; several have recently left, and Mr. and Mrs. Rudland are expected up soon for their health. So you see Tung-shan presents a very changing scene—a succession of greetings and farewells—not unsuited, however, to our pilgrim condition here, helping us to keep in mind that here

> "Our home is in the wilderness,
> Our dwelling is a tent,"

and to speed us on to that which is alone unchangeable.

My "externes" are those who come to me for lessons out of school hours. Two come for German, the other is a Japanese, coming for general English instruction.

I do not contemplate *any* return to Europe, unless the LORD'S leadings that way were to become so manifest that it would seem to be positive disobedience to Him not to take the step. The climate in this part of China is so delicious and health-giving that nothing on that ground could render it necessary, except some special ailment incurable but by a long sea voyage. My health and strength have improved even again this year, notwithstanding the incessant occupation and wear and tear. Dear friends must not think I care for them the less, or that frequent yearnings to see them face to face, or loved spots either, are any the less, but time is precious; at my period of life specially so; whether the LORD tarry or not, if it be His will I would be found at my post.

* There are thirteen day-scholars and four "externes" in this school.

Si-ch'uen Province.

FROM MR. THOMPSON AT CH'EN-TU FU.

IS it not a cause for praise and thanksgiving that we have been able to rent a house in this city on a three years' lease? Mr. S. Clarke has been here now for nearly a year. I only arrived a few months ago, and we have been living in peace, and, to all appearance, in favour with the people. We are often in the streets and in the shops, getting into conversation with the people, and making ourselves and our objects known to them, and all seem very friendly. In spite of our short stay here, we have several times been called to opium-poisoning cases, and we have been successful in helping all we have been called to. The sale of opium medicine has been quietly, but effectually working in our favour. Our days are spent pretty much as is usual at other stations; we keep the Saturday evening prayer-meeting, remembering all our brethren, native and foreign. At our worship we often have a few neighbours in. Our two servants are Christians. In two weeks or so, I hope to start out again, taking a journey to the north of this province. We expect a helper every day from Chung-k'ing. Please remember me in your prayers, and also brother Clarke, who will be here alone, so we shall help one another in the blessed service.

A Voice from China on the Opium Traffic.*

FROM MR. HORACE A. RANDLE, OF KIU-CHAU.

SOME of us here cannot read anything about the opium traffic without being stirred up with pity for the Chinese, with sorrow that no change has yet been wrought, and with indignation at the persistent manner in which the Home Government palliates, clings to, and follows the evil trade. Meanwhile, it goes harder with China every year; worse than the fabulous upas-tree, opium's roots are deepening, its exhalations are stupefying, and its poison is destroying more and more every year.

But *do* the Chinese suffer through smoking the English-imported drug? Ah, they do indeed. Oh, the harrowing tales we could tell of poverty, of physical suffering, of unnatural crime, and of miserable death, all in the trail of opium. In 1878, in Ganking, on the Yang-tsï, I saw an opium-smoker of thirty years' duration lying upon the streets in a bad state of dysentery, very near the grave. With some difficulty I got him into our mission-house, gave him clean clothes, food, and medicine, and nursed him, in the hope that I might save him. It was in vain: he died on the third day. Had a coroner's inquest been held it would have been thus concluded:—"A constitution shattered by thirty years' opium-smoking, eight days' deprivation of the drug (through lack of means to buy) causing dysentery, resulting in death." At Hwei-chau Fu a man once came to me imploring me to cure him of opium-smoking. He kneeled down and besought me to help him. He had sold his wife and one of his two boys, and said, "There is nothing before me but to sell the other boy unless I am cured." I had no morphia with me, so with quinine and chlorodyne I sought to cure both him and some others who came at the same time. They were determined to leave off the pipe if they could, and I was anxious to cure them; but how one or two of them suffered! Their eyes watered, their bones ached, they endured insatiable craving, they clenched their fists and writhed about in agony, knelt on their beds, and beat them, and tossed about, finding no relief. It was better after a few days; they conquered, but it was a struggle indeed. With a careful use of morphia suffering may be almost entirely avoided, but without it it is hard work to break off the habit. It is a rare and wonderful thing to find any man who has given up the pipe without foreign medical aid.

I have had a few opium-patients in Kiu-chau. One man, a poor and pitiable brass-worker, had smoked for twenty-four years, having spent in that time one thousand dollars (£200); another, a tailor, a smoker of twenty-six years' standing, had spent in all seven hundred dollars (£140). To the Chinese working-classes these sums of money are about equivalent to £1,000 and £700 respectively in the hands of an English artisan. A third patient was a wrecked literary man, who at one time daily smoked more than would kill any non-smoker. Poor fellow, he scarcely held body and soul together. I had to discharge him as being both intractable and incurable.

Opium impoverishes China: her poor, hard-working sons earn about sixpence to eightpence a day, and numbers of them not only do, but *must*, spend three-fourths of it daily in satisfying a craving of which they cannot otherwise get rid. The damage done to the bodies, minds and souls of the smokers cannot be told; cannot, indeed, be known. The drug forced upon this country intensifies the natural hatred of the Chinese towards foreigners, and makes our position among them, on their part a detested one, and on our part an unpleasant one. It is one of the greatest obstacles to Christianity in this naturally hard-to-Christianize country. In days gone by China doubtless did much to irritate and annoy foreign merchants; her dealings were deceitful and treacherous, her manner contemptuous and insulting. True! very true! Still, the responsibility of the opium-traffic is England's, the sin is England's, *the sin is ours*.

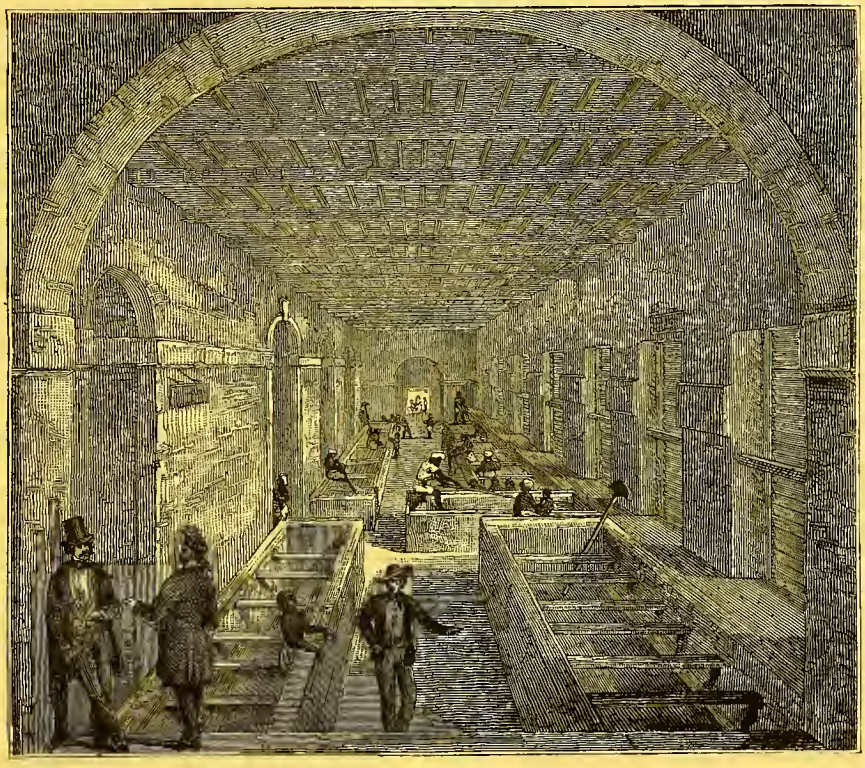
If nations were individuals, and some great magistrate ruled them all according to human and humane laws, England would be arrested and tried upon the charge of poisoning China. Evidence would not be lacking. There would be personal, medical, and other testimony in abundance. The jury would bring her in guilty without a dissentient voice. The great magistrate would sentence England to twenty years' penal servitude, with a severe reprimand, and his justice would be appreciated by all his subjects.

Lamson poisons his brother-in-law for £1,500, England poisons China for £6,500,000 annually. Who hath the greater sin? Lamson stands before an English tribunal, he is condemned to death and executed, and all acknowledge the justice of his sentence. How can England escape the judgment of God? Evil is not wrought with impunity, be it individual or national. If it elude the penalty appointed by man it cannot escape the punishment of God.

One question is continually being asked by those who countenance the traffic, whether it be for political, mercantile, or selfish reasons. It is a very mean one for the most enlightened and most wealthy country in the world to ask. It is this: "How can we make up the deficiency in the Indian Revenue?" *Why, go short*, a thousand times rather than poison China to get the money. It is a little thing to have a deficit in the Indian Revenue; but it is a very serious, a very evil thing, before God and man, to force a deadly drug upon this unwilling and indigent people to make up a balance in the revenue caused (to a large extent) by extravagant expenditure. A man with an income of £300 a year lives at the rate of £450; he soon enters into temptation, gets into trouble, and is ruined—income, character, and home gone. India in like manner lives beyond her means. Everybody knows life is aristocratic in India, with the Government particularly so. Temptations, difficulties, and troubles of course come, but India surmounts them by sending a destructive and fascinating poison to China, impoverishing her already poor people, and enriching her own already wealthy self. Do you reply that individuals sin, but nations never do? Do they not? Ah, the time will come, and most assuredly draws nigh, when it shall be proved they do; then shall they be delivered to the Judge, and by Him to the officer, who will cast into prison, saying, "Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

* Thoughts upon reading "Who is responsible for the Opium Trade?" in CHINA'S MILLIONS, May, 1882.

The Manufacture of Opium by our Indian Government.



THE MIXING ROOM.

"In the mixing room the contents of the earthen pans are thrown into vats and stirred with blind rakes until the whole mass becomes a homogeneous paste."—*The Graphic.*

Hardly a Business for a Governor-General.

"The opium trade may be defensible, but it is hardly a business in which the Governor-General should take part in his official capacity. If he must touch it, we should recommend that the contact should not be too close. The officers of the opium department are an excellent set of men, who, in spite of their theory that the drug is most useful, never consume any of it themselves; but it is not a pleasant spectacle to see them moving about the country, tempting cultivators with advances on the part of Government to grow the poppy, or to watch them at some station receiving the juice from thousands of clients."—*The Friend of India and Statesman,* June 25, 1881.

Gan-k'ing and Shao-hing.

BY MR. A. G. PARROTT.

IN a recent letter I gave an account of Mr. Taylor's visit to some of the stations in the Cheh-kiang province, in the winter and early spring of this year. Business matters necessitated his return to Che-fu, in April, where he was detained till the middle of June. The weather was by this time becoming warm, but a further visit to Gan-k'ing and Shao-hing was decided upon, and prosecuted with as little delay as possible. We travelled from Che-fu to Shanghai by sea-going steamer, in the middle of June; and a few days later proceeded to Gan-k'ing, 1,376 *li* (about 413 miles) up the Yang-tsï river. Mr. Coulthard, of Wu-chang, was invited to meet us at Gan-k'ing, which he did, and a series of special meetings were arranged for. At this time, Mr. Pearse and Mr. Cooper were away on a journey, but, very decidedly in answer to prayer, were brought back in time to join us in waiting on God. A certain plan of theirs, to return by a route which would have brought them back too late to meet us, was providentially frustrated, and they had no alternative but to return by a nearer route, which brought them to us two days after our prayer. Two meetings a day were held, from seven till nine, morning and evening. We numbered in all twelve persons, four of whom were ladies. The first few days were given more especially to the exposition of the Canticles. Friday, the fifth day, had been proposed as a day of fasting and prayer throughout the mission, and it certainly was a time of much blessing at Gan-k'ing. In the afternoon a meeting with the native Christians was held, and Mr. Tomalin was duly installed as pastor of the church in view of Mr. Pearse's approaching absence from China.

In the evening, after a few words from Mr. Taylor, the meeting was thrown open to any who wished to speak of the way in which God had dealt with them in the past—an experience meeting, which, however, I cannot attempt to describe, nor one which followed next morning. The Holy Ghost came upon us with great power, as one and another told of the wonderful way in which God had first saved them from their sins, and then led them step by step to give themselves, sometimes against their own inclinations, to the work of preaching the Gospel in China. The experience of one brother in this respect particularly interested us. God seems to have forced his way open before him, and compelled him to come. On the voyage out this young missionary received a severe sunstroke, and the doctor and others on board gave no hope of his recovery; but when our brother became sufficiently conscious of his position, he cast himself upon the mercy of God, and prayed that his missionary career should not be brought to such a speedy termination. He acknowledged to God that he had not acted wisely in unnecessarily, though unconsciously, exposing himself to the burning rays of the sun, and asked forgiveness. This he did when he was alone an hour or two after the stroke. The doctor, next morning, as well as everybody else on board, was astonished to find him up and perfectly well. Instead of having to drop his dead body overboard as they expected, they had rather to congratulate him on such a speedy recovery. How many recognized the hand of God in it we cannot say, but there is no doubt whatever in the mind of our brother himself that God—JEHOVAH-ROPHI—raised him up by His own direct interposition. Immediately after prayer, the intense pain in his head decreased so rapidly that in a few hours he felt perfectly well, and, indeed, *was* perfectly well.

On Saturday morning we concluded with a meeting more especially for prayer. For nearly two hours prayer continued without a minute's intermission. The prayers were pointed and powerful, every one realized the presence and power of the Spirit of God upon us, and much liberty in prayer was the result. Prayer for the remainder of the seventy additional labourers, for whom more than sixty of us are banded together to pray daily, was specially definite and emphatic, and we are more than ever determined never to cease crying to the Lord of the Harvest till we see "the seventy" thrust forth into His harvest. Some wonder why we ask for "seventy." We can only here say the work needs seventy times "seventy," and believe that in these days nothing is too hard for the LORD.

I intended to say a little about the work in Gan-k'ing, but my letter is already a long one. There is daily preaching in the chapel, with a fair attendance. Four days in the week (I think) Mr. Tomalin dispenses simple medicines to any sick folk who come for help. Miss Southall dispenses for the women, who come to her in large numbers. She says she has little medical skill herself, but God has been pleased to hear prayer in very many cases, and the people get cured. She and Miss Fausset, who has recently come down from the province of SHEN-SI, visit the women in and around the city, and are generally well-received, and many of their calls are returned. Where their presence is less appreciated, it is believed to be owing to the influence of a son or a husband, otherwise the women gladly listen to the Gospel, and respect those who come so many hundreds of miles to bring it to them.

There are ten or more Christian women in the city, and three heathen women, vegetarians, are interested in the Gospel. A Bible-class for women has been commenced, and is now conducted once a week by Mrs. Tomalin. Miss Southall and Miss Fausset have also a Sunday afternoon school for outside children. The first Sunday only six children and a few women came, the Sunday following, however, twenty-two boys and girls and eight women attended, and the third Sunday the number was still greater.

Miss Hughes' work is more confined to her boarding-school of girls, though occasionally she is able to carry the Gospel to women in the city and surrounding villages.

On Saturday evening we were obliged to take our departure. Four of our brethren accompanied us to the river, where we spent half an hour in prayer, till the steamer came in sight, and in a few minutes we were safely on board. As our boat pushed off from the river bank, we heard in the midst of the shouting and bustling of the Chinese, our brethren singing, "We'll work till Jesus comes."

A week later found us in Shao-hing (CHEH-KIANG), where we spent five pleasant days with Mr. Meadows. At the time of our visit here, there was great excitement in the city. A new idol had recently been made, and was

supposed to possess great power in giving men wealth and posterity, and in healing sickness. Men and women were coming in every day from the country in large numbers, to worship the new idol, and to present their petitions to him. The temple is near Mr. Meadows' house, and hundreds of people were passing, from early dawn till after midday, when the spirit of the idol is supposed to go to another city, and not a soul (so far as I know) visited the idol after that time, when Mr. Meadows availed himself of this opportunity of preaching the Lord Jesus to these poor deluded people. The morning of the day we left was believed to be a particularly propitious time, and even larger numbers than usual flocked to the shrine. Mr. Meadows had a crowd round his door most of the morning, and himself and a native helper preached to the people. When will the hearts of these idolaters be turned from their dumb idols to serve the living God? No one can blame them; they do not know better. Truly, the harvest is plenteous, but the labourers are few. Each afternoon Mr. Meadows preaches in the street chapel, and any who care to come in or listen outside hear the Gospel faithfully proclaimed. Many towns and villages, too, are visited from time to time, but, alas! after all, for one who hears the message, tens of thousands, in city or country, remain beyond its reach.

Message from a Chinese Pastor.

Fung-hwa, China, *September 4th*, 1882.

BELOVED PASTOR, MR. MCCARTHY,—How long it is since I met you! Are you well? And how are Mrs. McCarthy and your children? I salute you all, and hope that you are all in peace.

I hear that you are going about labouring for China, and I truly thank you.

I am now going to write a few words to the brethren and sisters in your honourable country, but they must not be looked upon as words of exhortation, because I am one of the Lord's unworthy disciples and do not understand the truth well, but I like to talk of the Lord's matters. I wish I could come to your honourable country and talk to you face to face, for I think if I came it would certainly add to my faith and virtue. You English disciples cannot but be more advanced than we Chinese are, because you have had God's truth for so many generations, and have learned it from your childhood, while we have many customs and plans which lead us to trust in our own righteousness; so first I want to ask you to pray for us; to pray God to pour out His Spirit as at Pentecost, and to influence us.

I ought also to thank you foreign brethren because you brought the Gospel to us. If you had not brought it we should still have been in darkness; you have begotten us in the Gospel. There are many of you labour for us, there are many of you give much money, there are many of you pray earnestly for us, and again there are those who wish to come to China to preach the Gospel that many Chinese may be saved, for all this I thank you.

There are eighteen provinces in China, and more than 1,000 hien cities, and many millions of people who have not yet heard the Gospel, who are yet in darkness; would that you foreign brethren would have great mercy, and would send many ministers to China to proclaim the truth. You have begotten us in the Gospel, and are our fathers in the faith, and children should follow the father's example. We Chinese ought to spread the Gospel ourselves, but although there are many Chinese doing so, our strength is not sufficient; there is very much for which we must still trust to your help. Do pray that we Chinese disciples may have strength to serve the Lord.

Whether we are Chinese or foreigners, if we are Jesus' disciples we certainly ought to hear His commands. The Lord Jesus so loved us that He laid down His life for us, and then commanded His disciples to go into all the world and preach the Gospel to every creature. Brethren and sisters, because the Lord loved us we cannot but obey His command. He commanded us to preach the Gospel, and we certainly ought to go *quickly* and proclaim it wherever men are found, for there is only one God and one Mediator between God and men, and God will have all men to be saved and to come to a knowledge of the truth. If others had not brought the Gospel to us we should have been slaves under the devil's hand like other men; now since we know the truth we ought to pity those who have not received it. We should think how many each day are falling into hell, and that they who do so have no part in the righteousness of the cross of our Lord Jesus: they *had* a share in it, but because we did not tell them, they have fallen short of the way of life. How terrible their state in hell! will their blood be upon us? Truly it is awful. While we are in the world let us seize the opportunity of to-day, and quickly go and fulfil our Lord's command. May God open the door before us so that every one of us may go and proclaim His Gospel.

Once Jesus sat by the treasury, and a poor widow woman threw in two cash, and how the Lord praised her! Now we in China have many rich men; what luxuries they indulge in! but, alas! they do not consider God's interest, they do not think that as God has given them much so He will require much of them; they are rich in this world, and alas! they are not seeking to be rich in heaven.

Among the hills near Fung-hwa is Shih-deo-sï, and each year when the weather is hot many foreigners go there to the waterfall. Once one of the men of this place said to me, "The foreigners continually come to these hills to look for precious things." I said, "No, not to seek precious things, but to seek a cool retreat: the foreigners have one very precious thing which they are willing to give to you." He said, "What thing?" I said, "It is very precious, there is nothing better, and it is not the foreigners', for really it is what God in heaven tells the foreigners to bring to us; do you want it?" He said, "If it is precious and I can have it for nothing I want it; what is it?" I said, "It is the blood of Jesus Christ." He replied, "What do you mean by the blood of Jesus Christ?" I then preached the truth of the cross to him, and he listened for a long time, and then he laughed and said, "It is good, when I have time I will come again." Brethren, that man didn't know what was really precious; that which you have told us of the blood of Jesus Christ I count most precious, for it will wash away all my sins, and it will wash away the sins of the whole world, and it will wash away the sins of every generation: this

truly is the most precious thing; thanks to you for having told us of it, so that now we have received such precious truth.

Now I dare not add any more words. I suppose you will think that we here have many missionaries of note, why should a poor Chinaman say so much! Beloved brothers, I have no other reason than first to thank you, and second, to ask you to pray for us. I salute you all, brethren and sisters, and desire that you may all have peace.

An unworthy disciple, VÆN KYI-SENG.

Mr. McCarthy, we hope you will quickly come again to China. Will you salute Mrs. Taylor and Mrs. McCarthy for me? Our little church by God's goodness is kept in peace.

Missionaries of the China Inland Mission.

	Date of Arrival.
J. Hudson Taylor,* *Director*	1854
James Meadows*	1862
George Stott*	1866
John W. Stevenson*	1866
James Williamson*	1866
William D. Rudland*	1866
Josiah A. Jackson*	1866
John McCarthy*	1867
J. E. Cardwell*	1868
Charles H. Judd*	1868
Miss Turner	1872
Frederick W. Baller*	1873
Arthur W. Douthwaite*	1874
Henry Soltau	1875
Joseph S. Adams*	1875
George King	1875
James Cameron	1875
George Nicoll*	1875
George W. Clarke*	1875
James F. Broumton*	1875
George F. Easton*	1875
Joshua J. Turner*	1876
Miss Wilson	1876
Edward Pearse*	1876
George Parker*	1876
Horace Randle*	1876
Robert J. Landale, M.A.	1876
Miss Horne	1876
Miss Murray	1876
Miss Hughes	1876
Charles G. Moore*	1878
Miss Fausset	1878
James Dalziel*	1878
Andrew Whiller*	1878
Adam C. Dorward	1878
J. H. Riley*	1878
Samuel R. Clarke	1878
Frank Trench	1878
Miss Fanny Boyd	1878
Samuel B. Drake	1878
W. L. Elliston	1878
Albert G. Parrott	1878
Edward Tomalin*	1879
Alfred W. Sambrook	1879
John J. Coulthard	1879
Henry W. Hunt*	1879
Thomas W. Pigott	1879
William L. Pruen, L.R.C.P.	1880
Mrs. Sharland	1880
R. Harold A. Schofield, M.B., F.R.C.S.* ...	1880
Miss Charlotte M. Kerr	1880
Miss Emily Kingsbury	1880
Miss Agnes Lancaster	1880
William Cooper	1881
Thomas Protheroe	1881
David Thompson	1881
Arthur Eason	1881
George Andrew	1881
Miss Minnie Southall	1881
Miss Hannah Jones	1881
H. Hudson Taylor	1881
Miss Jessie Findlay	1882
Miss Mary Evans	1882
Miss Annie Hayward	1882
William McGregor	1882
E. Henry Edwards, M.B., C.M.	1882
William Wilson, M.B., C.M.	1882
Miss Annie L. Groom	
Miss Fannie Stroud	

The * indicates the Missionaries who are married.

Native Pastors, Evangelists, Preachers, Colporteurs, etc., etc., over 100.

Stations and Out-Stations of the China Inland Mission,

WITH THE DATE WHEN OPENED.

PROVINCES.

CHEH-KIANG. Area 39,150 square miles. Estimated population **26** millions.

HANG-CHAU, 1866.
Siao-shau, 1867. Kông-deo, 1868. Gan-kih, 1871. Yü-hang, 1874.

NING-PO, 1857.
K'ong-p'u, 1865. Lih-dzô, 1870.

SHAO-HING, 1866.
Shing-hien, 1869. Sin-ch'ang, 1870. Sien-ngœn, 1873. Tsông-kô-bu, 1873. Mô-kô, 1875. Bing-shü, 1875. Dön-deo, 1876. Yih-kô-chüen, 1877. Sœn-deo-teng, 1877.

FUNG-HWA, 1866.
Ho-zï, 1862. Ning-hai, 1868. K'yi-k'eo, 1875. T'ien-t'ai, 1873. Si-tien, 1874. Siao-wông-miao, 1875.

T'AI-CHAU, 1867.
Hwang-yeu, 1869. K'yi-'ô, 1873. Dien-tsi, 1873. Sien-k'ü, 1874. T'ai-p'ing, 1874. Yang-fu-miao, 1876.

WUN-CHAU, 1867.
P'ing-yang, 1874. Ch'u-chau, 1875. Dong-ling, 1875. Loh-tsing, 1878.

KIU-CHAU, 1872.
Lan-k'i, 1870. Yüh-shan, 1877. Ch'ang-shan, 1878.

KIN-HWA, 1875.

KIANG-SU. Area 44,500 square miles. Estimated population **38** millions.

NAN-KIN, 1867.
YANG-CHAU, 1868.
Ts'ing-kiang-p'u, 1869. North T'ai-chau, 1873.
CHIN-KIANG, 1869.
SHANG-HAI, 1873.

GAN-HWUY. Area 48,461 square miles. Estimated population **34** millions.

GAN-K'ING, 1869.
Wu-hu, 1873. Ta-t'uug, 1873. T'ai-p'ing Fu, 1874. Ning-kwoh, 1874. Ch'ï-chau, 1874. Hwuy-chau, 1875.

KIANG-SI. Area 78,250 square miles. Estimated population **23** millions.

KIU-KIANG, 1869 (*discontinued*).
TA-KU-T'ANG, 1873.
Hu-k'eo, 1877. Ho-k'eo, 1878. Kwei-k'i, 1878.

HU-PEH. Area 70,450 square miles. Estimated population **27** millions.

WU-CH'ANG, 1874.
FAN-CHENG, 1878.

KWEI-CHAU. Area 64,554 square miles. Estimated population **5** millions.

KWEI-YANG, 1877.

SI-CH'UEN. Area 166,800 square miles. Estimated population **21** millions.

CH'UNG-K'ING, 1877.
CH'EN-TU, 1882.

SHAN-SI. Area 55,268 square miles. Estimated population **14** millions. Work begun 1876.

T'AI-YUEN, 1877.
P'ING-YANG, 1879.

KAN-SUH. Area 86,608 square miles. Estimated population **15** millions. Work begun 1876.

TS'IN-CHAU, 1878.

SHAN-TUNG. Area 65,104 square miles. Estimated population **28** millions.

CHE-FU, 1879.

SHEN-SI. Area 67,400 square miles. Estimated population **10** millions. Work begun 1876.

HAN-CHUNG, 1879.

HO-NAN. Area 65,104 square miles. Estimated population **23** millions. Missionary itinerations begun 1875.

YU-NING, 1881 (*discontinued*).

HU-NAN. Area 83,214 square miles. Estimated population **18** millions. Missionary itinerations begun 1875.

HUNG-KIANG, 1881.

YUN-NAN. „ 107,969 square miles. „ „ **5** „ „ „ „ 1877.

TA-LI, 1882.
YUN-NAN, 1882.

KWANG-SI. Area 78,250 square miles. Estimated population **7** millions. Missionary itinerations begun 1877.

BURMAH.

BHAMO, 1875.

Junks Passing an Inclined Plane on the Imperial Canal.

This is the title of a Steel Engraving, given as Frontispiece with the cloth-bound Volume for the year.

HOWEVER men of science or lettered travellers may depreciate the merit of the Imperial Canal, it is one of the most conspicuous monuments of manual labour in existence. It does not penetrate mountains by means of tunnels, or cross vast vales by aqueducts, but, preferring the level which nature presents, it traverses half the length of the empire, having a breadth and depth that have not been attempted in any other still-water navigation in the world. In some places its width at the surface is a thousand feet, in none is it less than two hundred ; and when a low level is to be crossed, this is effected by embankments, lined with stone walls of marble or granite, enclosing a volume of water which flows with a velocity of about three miles an hour, and always amply supplied. When the canal has to accomplish an ascent of any great length, the projectors appear to have commenced their labours in the middle of the slope, and by cutting down the higher part, and elevating the lower, reduced the whole admeasurement to the required or chosen level. These cuttings, however, never exceed fifty feet in depth, nor do the elevations in any instance surpass that height. The control of despotic power could alone have compressed so great a quantity of human labour within any reasonable space of time, even in a country where the physical power of millions can be put in operation with considerable facility. But in China it is found that the greatest works are still executed by the concentration of manual labour, unaided by machinery, except when mechanical power is absolutely necessary to be combined in its operation with human strength. The descent of the Imperial Canal from the highlands to the low country is not effected by locks, but by lengthened stages or levels, falling like steps from station to station, the height of the falls ranging from six to ten feet. At these floodgates the water is maintained at the upper level by planks let down one upon another, or grooves cut in the side posts ; and two solid abutments in jetties enclose the inclined plane up or down which the junk is to pass. On the jetties are constructed powerful capstans, worked by levers, to which a number of hands can be conveniently applied, and by these combinations of mechanical and animal power the largest junks that navigate the canal, with their full cargoes, are raised or lowered. Dexterity is required in guiding the junk through the flood-gate and while passing the plane, an inclination of forty-five degrees. To accomplish these objects a helmsman with one ponderous oar is stationed at the prow, while bargemen standing on the jetties let down fenders of skin stuffed with hair to save the junk from injury should she touch the side walls in her rapid transit.

As the loss of water is considerable, and the means of checking the discharge both tedious and clumsy, the floodgates are opened at stated hours only ; then all the vessels to be passed are ranged in order, and raised or lowered with astonishing rapidity. A toll paid by each laden barge is tributary to the repairs of the moveable dams and to the compensation of the keepers.—*China : its Scenery, Architecture, Social Habits, etc., Illustrated.*

Brief Notes.

Mr. and Mrs. RUDLAND arrived at Che-fu on August 19th. It was hoped that a month's change would perfectly restore them and their children to health.

Miss FINDLAY accompanied Miss Kerr, as her nurse, to Shanghai, and has now gone on to Gan-k'ing.

Mr. JUDD writes on August 3rd :—"I found a very hearty welcome from our kind friends in Shanghai on my return to take up the work for a year in connection with the Baptist Church, which, as you know, is rather simply a Christian Church of members who have liberty for their various views, much as in our own loved China Inland Mission, with some similar restrictions as to being orthodox. Last evening at our church meeting two fresh members were proposed for fellowship, and another, previously proposed, was accepted. Several young Christians who would like to join us on the Lord's-day are hindered by unconverted relatives. Our dear friends, Mr. and Mrs. Dalziel, are still at work among the sailors, and not without encouragement.

"On Saturday last we had our second devotional meeting, at which Christians unite from the Union Chapel, Baptist Chapel, and the Cathedral. The speakers were Messrs. Fitch, Groves, and Pearce. There was much spiritual power evidently present. Mr. Muirhead closed with earnest prayer and thanksgiving. I ask for the prayers of the brethren and sisters, and for continual faith, love, and wisdom in my work."

Mrs. JUDD has left Che-fu for Shanghai, taking the three youngest children, and leaving the three eldest at the school.

ARRIVALS FROM CHINA.

Miss Kerr has returned to this country. Her prolonged illness indicated the necessity for complete rest, which, it is expected, will restore her health. Mr. Pearse accompanied her home, as he was also requiring rest and change.

Mr. Cameron, after about six years of almost continuous travel in China, has returned home, accompanied by Mr. Nicoll, who also needed change. Mrs. Nicoll remains in China. Prayer is asked that the visit home of these friends may be attended with much blessing.

DEPARTURES FOR CHINA.

On Wednesday, October 25th, Miss Annie L. Groom and Miss Fannie Stroud left London for Marseilles, to leave by the Messageries Maritimes s.s. *Ava* for China.

Miss Groom was commended to God for her voyage and work at a service held at Highbury Hill Chapel on Sunday, October 22nd, the Rev. W. H. King, her pastor, Mr. Cameron, and Mr. Nicoll taking part.

The same evening, at the Baptist Chapel, Hastings, the Rev. W. Barker preached a sermon with special reference to the departure of Miss Stroud, a member of the church there.

Satisfactory tidings have been received from them on their way. They are due at Shanghai on December 11th.